The New Testament

AN AMERICAN TRANSLATION

By Edgar J. Goodspeed

"By far the most important event of the times is the publication of Professor Edgar J. Goodspeed's THE NEW TESTAMENT."—*Christian Century*.

IN 1923 when the American Translation of THE NEW TESTAMENT was published, it was received as a front-page sensation. Ministers, educators, scholars, and laymen enthusiastically welcomed the clarity and beauty of the new translation.

In the ensuing years more than a million readers have added their enthusiasm for this translation of the Scriptures, which W. E. Garrison has called "the clearest window through which the American reader may look into the minds of those who wrote the Hebrew and Greek originals."

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EDGAR J. GOODSPEED

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PREFACE

THE New Testament was written not in classical Greek, nor in the "biblical" Greek of the Greek version of the Old Testament, nor even in the literary Greek of its own day, but in the common language of everyday life. This fact has been fully established by the Greek papyrus discoveries and the grammatical researches of the last twenty-five years. It follows that the most appropriate English form for the New Testament is the simple, straightforward English of everyday expression.

The invitation of the University Press to provide such a translation was accepted by the present translator in the hope that it might result in a version with something of the ease, boldness, and unpretending vigor which mark the original Greek. The writers of the New Testament had for the most part little use for literary art. The principal figure among them, the apostle Paul, said this in so many words. They put their message in the simplest and most direct terms they could command, so that it spoke directly to the common life of their day. The great passages in the New Testament owe their greatness more to the trenchant vigor of their thought, or the moral sublimity of their ideas, than to the graces of rhetoric.

The translation of such a book demands, first, the understanding of what the several writers meant to say, and, second, the casting of their thought in the simplest and clearest of present-day English. It is the meaning, not the dress, of the New Testament that is of principal importance. For many of us the familiar expressions of the Authorized Version are richly freighted with memories and associations. But few indeed sit down and read the New Testament in that version continuously and understandingly, a book at a time, as it was written to be read. The antique diction, the mechanical method of translation, and the disturbing verse division retard and discourage the reader. The aim of the present translation has been to present the meaning of the different books as faithfully as possible, without bias or prejudice, in English of the same kind as the Greek of the original, so that they may be continuously and understandingly read. There is no book in the New Testament that cannot easily be read at a sitting. For American readers, especially, who have had to depend so long upon versions made in Great

Britain, there is room for a New Testament free from expressions which, however familiar in England or Scotland, are strange to American ears.

The progress of recent years in the study of the text, grammar, lexicography, and interpretation of the New Testament, together with the discoveries of Greek papyri made chiefly since 1897, offers a wealth of material to the translator. The grammatical works of Blass, Burton, Moulton, and Robertson, and the new lexicons of Preuschen (1910), Zorell (1911), Ebeling (1913), Souter (1916), and Abbott-Smith (1922), with the lexical studies of Moulton and Milligan (1914—) greatly facilitate the work of the interpreter.

I have closely followed the Greek text of Westcott and Hort, now generally accepted. Every scholar knows its great superiority to the late and faulty Greek texts from which the early English translations from Tyndale to the Authorized Version were made. In a few instances, I have accepted the emendations suggested by Dr. Hort himself in his *Notes on Select Readings*. Under the influence of more recent investigations, I have departed from Westcott and Hort in John 19:29; Acts 6:9; 19:28, 34; James 1:17; and Revelation 13:1; and I have adopted the striking suggestion of Rendel Harris, that by an error of the eye the name of Enoch has dropped out of the text in I Peter 3:19. The passages marked by Westcott and Hort as interpolations have been omitted from this translation, as being no part of the original text.

The generous co-operation of the University Press has made it possible to print the translation as one would a modern book, with all those aids of quotation marks and paragraphing which make an open and inviting page, and so facilitate reading, reference, and understanding. The translator has not interspersed the text with footnotes or captions of his own devising, preferring to leave it to make its own impression upon the reader. Nor has he prefaced the several books with historical introductions, which might aid in their understanding. For such aids, he would refer to his *Story of the New Testament*, which the studious reader may find a helpful companion to the present translation.

It has been truly said that any translation of a masterpiece must be a failure, but if this translation can in any measure bring home the great, living messages of the New Testament a little more widely and forcibly to the life of our time, the translator will be well content.

THE UNIVERSITY OF CHICAGO
August 31, 1923

PREFACE

TO

THE 1948 EDITION

THE twenty-five years that have passed since *An American Translation* was first printed, in 1923, have been full of significance for the history of the English New Testament. The flood of criticism it called forth offered an opportunity for presenting the literary and linguistic arguments for modern-speech versions, and these have more and more won the day. Modern-speech translations have multiplied, and the New Testament in modern speech has found general acceptance with lovers of the Bible. Even the Catholic revised New Testament of 1941 has relinquished the antique forms of the third person singular—goeth, bloweth, and the like—and the *Revised Standard Version* of 1946 has accepted the modern forms of the second person singular, which were as a matter of fact in general use even when the King James Version was published in 1611, as Shakespeare shows. The Bishop of London in an effort to promote the reading and understanding of the New Testament epistles has translated them into the most fearless and vigorous modern spoken English. The general translation picture has in fact altered importantly since 1923. While much had been done before that date in Britain and America in this direction, the *American Translation* was at first treated as a voice crying in the wilderness, but better knowledge of the situation and more respect for it now prevail.

While the general cast of the translation remains unchanged, further research and reflection, coupled with a wealth of friendly suggestions, have made some improvements in it possible. Substantial lexical and grammatical progress has marked these years. The great Liddell-Scott-Jones Greek lexicon, which began to appear at Oxford in 1925, has reached completion (1940). Preisigke's dictionary of the Greek papyri has come out in three volumes, 1925–31. Walter Bauer's great New Testament lexicon has appeared and reached a third edition (1936). The Moulton and Howard New Testament grammar was finished in 1929, and Moulton and Milligan's *Vocabulary of the Greek Testament* reached completion in 1930. The Chester Beatty and Michigan papyri, which

began to come to light in 1930, have been published (1933–37). The mysterious word "racha" has been found in a significant connection in a Greek papyrus letter of 257 B.C. We may hope the quarter-century that lies before us will be no less rich in research and discovery. A new generation of New Testament scholars has arisen to explore it, and we older workers wish them every satisfaction and all success.

The response to this translation has from the first been far greater than the translator ever anticipated. To the host of readers who have so generously welcomed it, he offers his sincerest thanks.

EDGAR J. GOODSPEED

BEL-AIR, LOS ANGELES

CONTENTS

	PAGE
The Gospel according to MATTHEW	1
The Gospel according to MARK	48
The Gospel according to LUKE	79
The Gospel according to JOHN	129
The ACTS *of the* APOSTLES	168
The Letter to the ROMANS	216
The First Letter to the CORINTHIANS	236
The Second Letter to the CORINTHIANS	255
The Letter to the GALATIANS	267
The Letter to the EPHESIANS	274
The Letter to the PHILIPPIANS	281
The Letter to the COLOSSIANS	286
The First Letter to the THESSALONIANS	291
The Second Letter to the THESSALONIANS	295
The First Letter to TIMOTHY	298
The Second Letter to TIMOTHY	303
The Letter to TITUS	307
The Letter to PHILEMON	310
The Letter to the HEBREWS	312
The Letter of JAMES	328
The First Letter of PETER	333
The Second Letter of PETER	339
The First Letter of JOHN	343
The Second Letter of JOHN	348
The Third Letter of JOHN	349
The Letter of JUDE	350
The REVELATION *of* JOHN	352

The Gospel According to
Matthew

1 THE ancestry of Jesus Christ, who was descended from David, who was descended from Abraham.

2 Abraham was the father of Isaac, and Isaac of Jacob, and Jacob of
3 Judah and his brothers, and Judah of Perez and Zerah, whose mother was Tamar. And Perez was the father of Hezron, and Hezron of
4 Aram, and Aram of Aminadab, and Aminadab of Nahshon, and Nahshon
5 of Salmon, and Salmon of Boaz, whose mother was Rahab. And Boaz was the father of Obed, whose mother was Ruth. And Obed was
6 the father of Jesse, and Jesse of King David.

David was the father of Solomon, whose mother was Uriah's wife.
7 And Solomon was the father of Rehoboam, and Rehoboam of Abijah,
8 and Abijah of Asa, and Asa of Jehoshaphat, and Jehoshaphat of Joram,
9 and Joram of Uzziah, and Uzziah of Jotham, and Jotham of Ahaz, and
10 Ahaz of Hezekiah, and Hezekiah of Manasseh, and Manasseh of Amon, and Amon of Josiah, and Josiah of Jeconiah and his brothers, at the period of the Babylonian Exile.

After the Babylonian Exile, Jeconiah had a son named Shealtiel, and Shealtiel was the father of Zerubbabel, and Zerubbabel of Abiud, 13
and Abiud of Eliakim, and Eliakim of Azor, and Azor of Zadok, and 14
Zadok of Achim, and Achim of Eliud, and Eliud of Eleazar, and Ele- 15
azar of Matthan, and Matthan of Jacob, and Jacob of Joseph, the hus- 16
band of Mary, who was the mother of Jesus called Christ.

So the whole number of genera- 17
tions from Abraham to David is fourteen, and from David to the Babylonian Exile, fourteen, and from the Babylonian Exile to the Christ, fourteen.

Now the birth of Jesus Christ 18
came about in this way. Mary, his mother, was engaged to Joseph, but before they were married it was found that she was about to become a mother through the influence of the holy Spirit. But her husband, Joseph, 19
was an upright man and did not wish to disgrace her, and he decided to break off the engagement privately. But while he was thinking of doing 20
this, an angel of the Lord appeared to him in a dream, and said,

"Joseph, descendant of David, do not fear to take Mary, your wife, to

your home, for it is through the influence of the holy Spirit that she is
21 to become a mother. She will have a son, and you are to name him Jesus, for it is he who is to save his people from their sins."

22 All this happened in fulfilment of what the Lord said through the prophet,

23 "The maiden will be with child and will have a son,
And they will name him Immanuel"
—a word which means "God with
24 us." So when Joseph awoke from his sleep, he did as the angel of the Lord had directed him, and took his wife
25 to his home. But he did not live with her as a husband until she had had a son, and he named the child Jesus.

2 Now after the birth of Jesus at Bethlehem in Judea, in the days of King Herod, astrologers from the
2 east arrived at Jerusalem, and asked,

"Where is the newly born king of the Jews? For we have seen his star rise and we have come to do homage to him."

3 When King Herod heard of this, he was troubled, and all Jerusalem
4 with him. So he called together all the high priests and scribes of the people and asked them where the
5 Christ was to be born. They said,

"At Bethlehem in Judea, for this is what the prophet wrote:

6 "'And you, Bethlehem in Judah's land,
You are by no means least important among the leaders of Judah,
For from you will come a leader
Who will be the shepherd of my people Israel.'"

7 Then Herod secretly sent for the astrologers, and found out from them the exact time when the star
8 appeared. And he sent them to Bethlehem, and said to them,

"Go and inquire particularly about the child, and when you have found him, bring me word, so that I may go and do homage to him too."

9 So they obeyed the king and went, and the star which they had seen rise led them on until it reached the place where the child was, and
10 stopped above it. When they saw
11 the star, they were very glad, and they went into the house and saw him with his mother, Mary, and they threw themselves down and did homage to him. They opened their treasure boxes and presented the child with gifts of gold, frankincense, and myrrh. Then, as they had
12 been divinely warned in a dream not to go back to Herod, they returned to their own country by another way.

13 When they were gone, an angel of the Lord appeared to Joseph in a dream, and said,

"Wake up! Take the child and his mother and make your escape to Egypt, and stay there until I tell you to leave. For Herod is going to look for the child in order to make away with him."

14 Then he awoke and took the child and his mother by night and took
15 refuge in Egypt and remained there

until the death of Herod, to fulfil what the Lord said by the prophet, "I called my son from Egypt."

Then Herod saw that he had been tricked by the astrologers, and he was very angry, and he sent and made away with all the boys in Bethlehem and in all that neighborhood who were two years old or under, for that was the time he had learned from the astrologers by his inquiries. Then the saying was fulfilled which was uttered by the prophet Jeremiah,

"A cry was heard in Ramah!
Weeping and great lamenting!
Rachel weeping for her children,
And inconsolable because they were gone."

But when Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said,

"Wake up! Take the child and his mother and go to the land of Israel, for those who sought the child's life are dead."

Then he awoke, and took the child and his mother and went to the land of Israel. But hearing that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to return there; and being warned in a dream, he took refuge in the region of Galilee, and he went and settled in a town called Nazareth, in fulfilment of the saying of the prophets,

"He shall be called a Nazarene."

In those days John the Baptist appeared, and preached in the desert of Judea.

"Repent!" he said, "for the Kingdom of Heaven is coming!" 2

It was he who was spoken of by the prophet Isaiah, when he said, 3

"Hark! Someone is shouting in the desert,
'Get the Lord's way ready!
Make his paths straight!' "

John wore clothing made of hair cloth, and he had a leather belt around his waist, and he lived on dried locusts and wild honey. Then Jerusalem and all Judea and the whole Jordan valley went out to him, and they were baptized by him in the Jordan River, in acknowledgment of their sins. But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, 4 5 6 7

"You brood of snakes! Who warned you to escape from the wrath that is coming? Then produce fruit that will be consistent with your professed repentance! Do not suppose that you can say to yourselves, 'We have Abraham for our forefather,' for I tell you God can produce descendants for Abraham right out of these stones! But the axe is already lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and thrown into the fire. I am baptizing you in water in token of your repentance, but he who is coming after me is stronger than I am, and I am not fit to carry his shoes. He will baptize you in the holy Spirit and in fire. His winnowing fork is in his hand, and he will clean up his threshing-floor, and store his wheat in his barn, 8 9 10 11 12

but he will burn up the chaff with inextinguishable fire."

13 Then Jesus came from Galilee to the Jordan, to John, to be baptized
14 by him. But John dissuaded him, and said,

"I need to be baptized by you, and do you come to me?"

15 But Jesus answered,

"Let it be so this time, for it is right for us to do everything that God requires."

16 Then John consented. And when Jesus was baptized, he went right up out of the water, and the heavens opened, and he saw the Spirit of God come down like a dove and light
17 upon him, and a voice from heaven said,

"This is my Son, my Beloved! This is my Chosen."

4 Then Jesus was guided by the Spirit into the desert, to be tempted
2 by the devil. And he fasted forty days and nights, and afterward he
3 was famished. And the tempter came up and said to him,

"If you are God's son, tell these
4 stones to turn into bread!" But he answered,

"The Scripture says, 'Not on bread alone is man to live, but on every word that comes from the mouth of God!' "

5 Then the devil took him to the holy city, and made him stand on
6 the summit of the Temple, and said to him,

"If you are God's son, throw yourself down, for the Scripture says,

" 'He will give his angels orders about you,
And they will lift you up with their hands
So that you may never strike your foot against a stone!' "

Jesus said to him,

"The Scripture also says, 'You shall not try the Lord your God.' "

Again the devil took him to a very 8
high mountain, and he showed him all the kingdoms of the world and their splendor, and said to him, 9

"I will give all this to you, if you will fall on your knees and do homage to me."

Then Jesus said to him, 10

"Begone, Satan! For the Scripture says, 'You must do homage to the Lord your God, and worship him alone!'"

Then the devil left him, and an- 11
gels came and waited on him.

But when Jesus heard that John 12
had been arrested, he retreated to Galilee. And he left Nazareth and 13
went and settled in Capernaum, by the sea, in the district of Zebulon and Naphtali, in fulfilment of what 14
was said by the prophet Isaiah,

"Zebulon's land, and Naphtali's 15
land,
Along the road to the sea, across the Jordan,
Galilee of the heathen!
The people that were living in 16
darkness
Have seen a great light,
And on those who were living in the land of the shadow of death

A light has dawned!"

17 From that time Jesus began to preach and say,
"Repent! for the Kingdom of Heaven is coming!"

18 As he was walking by the Sea of Galilee, he saw two brothers, Simon, who was afterward called Peter, and his brother, Andrew, casting a net into the sea, for they were fishermen.

19 He said to them,
"Come and follow me, and I will make you fish for men!"

20 They immediately dropped their
21 nets and went with him. And he went on a little further and saw two other men who were brothers, James, the son of Zebedee, and his brother, John, in the boat with Zebedee, their father, putting their nets in order,
22 and he called them. And they immediately left the boat and their father, and went with him.

23 Then he went all over Galilee, teaching in their synagogues and proclaiming the good news of the kingdom, and curing any disease or
24 sickness among the people. Word went all through Syria about him, and people brought to him all who were suffering with any kind of disease, or who were in great pain—demoniacs, epileptics, and paralytics
25 —and he cured them. Great crowds followed him about, from Galilee and the Ten Towns and Jerusalem and Judea and from the other side of the Jordan.

5 When he saw the crowds of people he went up on the mountain. There he seated himself, and when his disciples had come up to him, he
2 opened his lips to teach them. And he said,

3 "Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!

4 "Blessed are the mourners, for they will be consoled!

5 "Blessed are the humble-minded, for they will possess the land!

6 "Blessed are those who are hungry and thirsty for uprightness, for they will be satisfied!

7 "Blessed are the merciful, for they will be shown mercy!

8 "Blessed are the pure in heart, for they will see God!

9 "Blessed are the peacemakers, for they will be called God's sons!

10 "Blessed are those who have endured persecution for their uprightness, for the Kingdom of Heaven belongs to them!

11 "Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account. Be glad and exult
12 over it, for you will be richly rewarded in heaven, for that is the way they persecuted the prophets who went before you!

13 "You are the salt of the earth! But if salt loses its strength, how can it be made salt again? It is good for nothing but to be thrown away and trodden underfoot. You are the light
14 of the world! A city that is built upon a hill cannot be hidden. People
15 do not light a lamp and put it under a peck-measure; they put it on its stand and it gives light to everyone

16 in the house. Your light must burn
in that way among men so that they
will see the good you do, and praise
your Father in heaven.
17 "Do not suppose that I have come
to do away with the Law or the
Prophets. I have not come to do
away with them but to complete
18 them. For I tell you, as long as
heaven and earth endure, not one
dotting of an *i* or crossing of a *t* will
be dropped from the Law until it is
19 all observed. Anyone, therefore,
who weakens one of the slightest of
these commands, and teaches others
to do so, will be ranked lowest in the
Kingdom of Heaven; but anyone
who observes them and teaches
others to do so will be ranked high
20 in the Kingdom of Heaven. For I
tell you that unless your uprightness
is far superior to that of the scribes
and Pharisees, you will never even
enter the Kingdom of Heaven!
21 "You have heard that the men of
old were told 'You shall not murder,'
and 'Whoever murders will have to
22 answer to the court.' But I tell you
that anyone who gets angry with his
brother will have to answer to the
court, and anyone who speaks abu-
sively to his brother will have to
answer to the great council, and any-
one who says to his brother 'You
cursed fool!' will have to answer for
23 it in the fiery pit! So when you are
presenting your gift at the altar, if
you remember that your brother has
24 any grievance against you, leave
your gift right there before the altar
and go and make up with your broth-
er; then come back and present your
gift. Be quick and come to terms 25
with your opponent while you are
on the way to court with him, or he
may hand you over to the judge, and
the judge may hand you over to the
officer, and you will be thrown into
prison. I tell you, you will never 26
get out again until you have paid the
last penny!

"You have heard that men were 27
told 'You shall not commit adultery.'
But I tell you that anyone who looks 28
at a woman with desire has already
committed adultery with her in his
heart. But if your right eye makes 29
you fall, tear it out and throw it
away, for you might better lose one
part of your body than have it all
thrown into the pit! If your right 30
hand makes you fall, cut it off and
throw it away, for you might better
lose one part of your body than have
it all go down to the pit!

"They were told, 'Anyone who 31
divorces his wife must give her a
certificate of divorce.' But I tell you 32
that anyone who divorces his wife
on any ground, except unfaithful-
ness, makes her commit adultery,
and anyone who marries her after
she is divorced commits adultery.

"Again, you have heard that the 33
men of old were told, 'You shall not
swear falsely, but you must fulfil
your oaths to the Lord.' But I tell 34
you not to swear at all, either by
heaven, for it is God's throne, or by 35
the earth, for it is his footstool, or
by Jerusalem, for it is the city of the
great king. You must not swear by 36

your own head, for you cannot make
37 one single hair white or black. But
your way of speaking must be 'Yes'
or 'No.' Anything that goes beyond
that comes from the evil one.

38 "You have heard that they were
told, 'An eye for an eye and a tooth
39 for a tooth.' But I tell you not to re-
sist injury, but if anyone strikes you
on your right cheek, turn the other
40 to him too; and if anyone wants to
sue you for your shirt, let him have
41 your coat too. And if anyone forces
you to go one mile, go two miles
42 with him. If anyone begs from you,
give to him, and when anyone wants
to borrow from you, do not turn
away.

43 "You have heard that they were
told, 'You must love your neighbor
44 and hate your enemy.' But I tell you,
love your enemies and pray for your
45 persecutors, so that you may show
yourselves true sons of your Father
in heaven, for he makes his sun rise
on bad and good alike, and makes
the rain fall on the upright and the
46 wrongdoers. For if you love only
those who love you, what reward
can you expect? Do not the very tax-
47 collectors do that? And if you are
polite to your brothers and no one
else, what is there remarkable in
48 that? Do not the very heathen do
that? So you are to be perfect, as
your heavenly Father is.

6 "But take care not to do your good
deeds in public for people to see, for,
if you do, you will get no reward
2 from your Father in heaven. So
when you are going to give to char-
ity, do not blow a trumpet before
yourself, as the hypocrites do, in the
synagogues and the streets, to make
people praise them. I tell you, that 3
is all the reward they will get! But
when you give to charity, your own
left hand must not know what your
right hand is doing, so that your 4
charity may be secret, and your
Father who sees what is secret will
reward you.

"When you pray, you must not be 5
like the hypocrites, for they like to
pray standing in the synagogues and
in the corners of the squares, to let
people see them. I tell you, that is
all the reward they will get! But 6
when you pray, go into your own
room, and shut the door, and pray
to your Father who is unseen, and
your Father who sees what is secret
will reward you. And when you 7
pray, do not repeat empty phrases
as the heathen do, for they imagine
that their prayers will be heard if
they use words enough. You must 8
not be like them. For God, who is
your Father, knows what you need
before you ask him. This, therefore, 9
is the way you are to pray:

'Our Father in heaven,
Your name be revered,
Your kingdom come, 10
Your will be done,
on earth as well as in heaven!
Give us today bread for the day, 11
And forgive us our debts, as we 12
have forgiven our debtors.
And do not subject us to tempta- 13
tion,
But save us from the evil one.'

14 For if you forgive others when they offend you, your heavenly Father
15 will forgive you too. But if you do not forgive others when they offend you, your heavenly Father will not forgive you for your offenses.
16 "When you fast, do not put on a gloomy look, like the hypocrites, for they neglect their personal appearance to let people see that they are fasting. I tell you, that is all the re-
17 ward they will get. But when you fast, perfume your hair and wash
18 your face, so that no one may see that you are fasting, except your Father who is unseen, and your Father who sees what is secret, will reward you.
19 "Do not store up your riches on earth, where moths and rust destroy them, and where thieves break in
20 and steal them, but store up your riches in heaven, where moths and rust cannot destroy them, and where thieves cannot break in and steal
21 them. For wherever your treasure
22 is, your heart will be also. The eye is the lamp of the body. So if your eye is sound, your whole body will
23 be light, but if your eye is unsound, your whole body will be dark. If, therefore, your very light is darkness, how deep the darkness will be!
24 No slave can belong to two masters, for he will either hate one and love the other, or stand by one and make light of the other. You cannot serve
25 God and money. Therefore, I tell you, do not worry about your life, wondering what you will have to eat or drink, or about your body, wondering what you will have to wear. Is not life more important than food, and the body than clothes? Look at 26
the wild birds. They do not sow or reap, or store their food in barns, and yet your heavenly Father feeds them. Are you not of more account than they? But which of you with 27
all his worry can add a single hour to his life? Why should you worry 28
about clothing? See how the wild flowers grow. They do not toil or spin, and yet I tell you, even Solo- 29
mon in all his splendor was never dressed like one of them. But if God 30
so beautifully dresses the wild grass, which is alive today and is thrown into the furnace tomorrow, will he not much more surely clothe you, you who have so little faith? So do 31
not worry and say, 'What shall we have to eat?' or 'What shall we have to drink?' or 'What shall we have to
wear?' For these are all things the 32
heathen are in pursuit of, and your heavenly Father knows well that you need all this. But you must make 33
his kingdom, and uprightness before him, your greatest care, and you will have all these other things besides. So do not worry about tomorrow, 34
for tomorrow will have worries of its own. Let each day be content with its own ills.

7 "Pass no more judgments upon other people, so that you may not
2 have judgment passed upon you. For you will be judged by the standard you judge by, and men will pay you back with the same measure you
3 have used with them. Why do you keep looking at the speck in your

brother's eye, and pay no attention
to the beam that is in your own?
4 How can you say to your brother,
'Just let me get that speck out of
your eye,' when all the time there is
5 a beam in your own? You hypocrite!
First get the beam out of your own
eye, and then you can see to get the
speck out of your brother's eye.
6 "Do not give what is sacred to
dogs, and do not throw your pearls
before pigs, or they will trample
them under their feet and turn and
7 tear you in pieces. Ask, and what
you ask will be given you. Search,
and you will find what you search
for. Knock, and the door will open
8 to you. For it is always the one
who asks who receives, and the one
who searches who finds, and the one
who knocks to whom the door
9 opens. Which of you men when his
son asks him for some bread will
10 give him a stone? Or if he asks for a
11 fish, will he give him a snake? So if
you, bad as you are, know enough
to give your children what is good,
how much more surely will your
Father in heaven give what is good
to those who ask him for it! There-
12 fore, you must always treat other
people as you would like to have
them treat you, for this sums up the
Law and the Prophets.
13 "Go in at the narrow gate. For
the road that leads to destruction is
broad and spacious, and there are
14 many who go in by it. But the gate
is narrow and the road is hard that
leads to life, and there are few that
find it.

15 "Beware of the false prophets,
who come to you disguised as sheep
but are ravenous wolves underneath.
16 You can tell them by their fruit. Do
people pick grapes off thorns, or figs
17 off thistles? Just so any sound tree
bears good fruit, but a poor tree
18 bears bad fruit. No sound tree can
bear bad fruit, and no poor tree can
19 bear good fruit. Any tree that does
not bear good fruit is cut down and
20 burned. So you can tell them by
their fruit. It is not everyone who
21 says to me 'Lord! Lord!' who will
get into the Kingdom of Heaven, but
only those who do the will of my
Father in heaven. Many will say to
22 me on that Day, 'Lord! Lord! Was
it not in your name that we prophe-
sied, and by your name that we drove
out demons, and by your name that
23 we did many mighty acts?' Then I
will say to them plainly, 'I never
knew you! Go away from me, you
who do wrong!'
24 "Everyone, therefore, who listens
to this teaching of mine and acts
25 upon it, will be like a sensible man
who built his house on rock. And the
rain fell, and the rivers rose, and the
winds blew, and beat about that house,
and it did not go down, for its foun-
26 dations were on rock. And anyone
who listens to this teaching of mine
and does not act upon it, will be like
a foolish man who built his house on
27 sand. And the rain fell and the rivers
rose, and the winds blew and beat
about that house, and it went down,
and its downfall was complete."
28 When Jesus had finished this dis-

course, the crowds were astounded
29 at his teaching, for he taught them
like one who had authority and not
like their scribes.

8 When Jesus came down from the
mountain, great crowds of people
2 followed him. And a leper came up
to him and fell on his knees before
him, saying,

"If you only choose, sir, you can
cure me!"

3 So he stretched out his hand and
touched him, saying,

"I do choose! Be cured!"

4 And his leprosy was immediately
cured. Then Jesus said to him,

"See that you tell nobody, but go!
Show yourself to the priest, and in
proof of your cure, offer the gift
that Moses prescribed."

5 When he got back to Capernaum,
a Roman captain came up and ap-
6 pealed to him, saying,

"My servant, sir, is lying sick
with paralysis at my house, in great
distress."

7 He said to him,

"I will come and cure him."

8 But the captain answered,

"I am not a suitable person, sir,
to have you come under my roof,
but simply say the word, and my
9 servant will be cured. For I am my-
self under the orders of others and I
have soldiers under me, and I tell
one to go, and he goes, and another
to come, and he comes, and my slave
to do something, and he does it."

10 When Jesus heard this he was
astonished, and said to his followers,

"I tell you, I have not found any-
one in Israel with such faith as this.
And I tell you, many will come from 11
the east and from the west and take
their places at the feast with Abra-
ham, Isaac, and Jacob, in the King-
dom of Heaven, while the heirs to 12
the kingdom will be driven into the
darkness outside, there to weep and
grind their teeth!"

Then Jesus said to the captain, 13

"Go! You shall find it just as you
believe!"

And the servant was immediately
cured.

Jesus went into Peter's house, and 14
there he found Peter's mother-in-
law sick in bed with fever. And he 15
touched her hand and the fever left
her, and she got up and waited on
him.

In the evening they brought to 16
him many who were possessed by
demons, and he drove the spirits out
with a word, and cured all who were
sick, in fulfilment of the words of the 17
prophet Isaiah, "He took our sick-
ness and carried away our diseases."

Then Jesus, seeing a crowd about 18
him, gave orders to cross to the other
side. And a scribe came up and said 19
to him,

"Master, I will follow you wher-
ever you are going!"

And Jesus said to him, 20

"Foxes have holes and wild birds
have nests, but the Son of Man has
nowhere to lay his head!"

And another of his disciples said 21
to him,

"Let me first go, sir, and bury my
father."

22 But Jesus said to him,
"Follow me, and leave the dead
to bury their own dead!"
23 And he got into the boat, and his
24 disciples went with him. And suddenly a terrific storm came up on the sea, so that the waves broke over the boat, but he remained asleep.
25 And they came and woke him up, saying,
"Save us, sir! We are lost!"
26 And he said to them,
"Why are you afraid? You have so little faith!"
Then he got up and reproved the wind and the sea, and there was a
27 great calm. And the men were amazed and said,
"What kind of man is this? For the very winds and sea obey him!"
28 When he reached the other side, in the region of Gadara, two men possessed by demons came out of the tombs and confronted him; they were so extremely violent that nobody could go along that road. And
29 they suddenly screamed out,
"What do you want of us, you Son of God? Have you come here before the appointed time to torture us?"
30 Now at some distance from them there was a great drove of pigs
31 feeding. And the demons entreated him, saying,
"If you are going to drive us out, send us into the drove of pigs."
32 And he said to them,
"Begone!"
And they came out and went into the pigs. And suddenly the whole drove rushed over the steep bank into the sea, and perished in the water. And the men who tended 33
them ran away and went off to the town and told it all, and the news about the men possessed by demons. And the whole town came out to 34
meet Jesus, and when they saw him they begged him to go away from their district.

So he got into the boat and crossed **9**
the sea, and returned to his own city.

Some people came bringing to him 2
on a bed a man who was paralyzed. Seeing their faith, Jesus said to the paralytic,
"Courage, my son! Your sins are forgiven."

Some of the scribes said to them- 3
selves,
"This man is talking blasphemy!"

Jesus knew what they were think- 4
ing, and he said,
"Why do you have such wicked thoughts in your hearts? For which 5
is easier, to say 'Your sins are forgiven,' or to say, 'Get up and walk'? But I would have you know that 6
the Son of Man has authority to forgive sins on earth." Then he said to the paralytic,
"Get up, pick up your bed and go home!"

And he got up and went home. 7
And when the crowd saw it, they 8
were filled with awe, and praised God for giving such power to men.

Afterward, as Jesus was passing 9
along from there, he saw a man called Matthew sitting at the tollhouse, and he said to him,

"Follow me!"

And he got up and followed him.

10 While Jesus was at home at table, a number of tax-collectors and irreligious people came in and joined Jesus and his disciples at table.

11 And the Pharisees observed it, and they said to his disciples,

"Why does your master eat with tax-collectors and irreligious people?"

12 But he heard it, and said,

"It is not the well but the sick

13 who have to have the doctor! Go and learn what the saying means, 'It is mercy, not sacrifice, that I care for.' I did not come to invite the pious but the irreligious."

14 Then the disciples of John came up to him and said,

"Why is it that we and the Pharisees are keeping the fast, while your disciples are not keeping it?"

15 Jesus said to them,

"Can wedding guests mourn as long as the bridegroom is with them? But a time will come when the bridegroom will be taken from them, and

16 they will fast then. But no one sews a patch of unshrunken cloth on an old coat, for the patch will tear away from the coat, and make the hole

17 worse than ever. And people do not put new wine into old wine-skins, or if they do, the skins burst, and the wine runs out and the skins are spoiled. But people put new wine into fresh wine-skins, and so both are saved."

18 Just as he said this to them, an official came up and bowing low before him said to him,

"My daughter has just died. But come! Lay your hand on her and she will come to life!"

19 And Jesus got up and followed him, with his disciples. And a wom- 20 an who had had a hemorrhage for twelve years came up behind him and touched the tassel of his cloak. 21 For she said to herself, "If I can just touch his cloak, I will get well." 22 And Jesus turned and saw her, and he said,

"Courage, my daughter! Your faith has cured you!"

And from that time the woman was well.

23 When Jesus reached the official's house, and saw the flute-players and the disturbance the crowd was making, he said,

24 "Go away, for the girl is not dead; she is asleep." And they laughed at him. 25 But when he had driven the people out, he went in and grasped her hand, and the girl got up. 26 And the news of this spread all over that part of the country.

27 As Jesus was passing along from there, two blind men followed him, calling out,

"Take pity on us, you Son of David!"

28 When he had gone indoors, the blind men came up to him, and Jesus said to them,

"Do you believe that I can do this?"

They said to him,

"Yes, sir."

29 Then he touched their eyes and said,
"Have what your faith expects!"
30 And their sight was restored.
Jesus sternly warned them,
31 "Do not let anyone know." But they went off and spread the news about him all over that part of the country.
32 But just as they were going out, some people brought to him a dumb man who was possessed by a demon,
33 and as soon as the demon was driven out, the dumb man was able to speak. And the crowds were amazed and said,
"Nothing like this was ever seen in Israel!"
34 But the Pharisees said,
"It is by the aid of the prince of the demons that he drives them out."
35 Jesus went round among all the towns and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and illness.
36 But the sight of the crowds of people filled him with pity for them, because they were bewildered and dejected, like sheep that have no
37 shepherd. Then he said to his disciples,
"The harvest is abundant enough,
38 but the reapers are few. So pray to the owner of the harvest to send reapers to gather it."
10 Then he called his twelve disciples to him, and gave them power over the foul spirits so that they could drive them out, and so that they could heal any disease or illness.

These are the names of the twelve 2
apostles: first, Simon, who was called Peter, and his brother Andrew, and James the son of Zebedee and his brother John, Philip and 3
Bartholomew, Thomas and Matthew the tax-collector, James the son of Alpheus and Thaddeus, Simon the 4
Zealot and Judas Iscariot who afterward betrayed him.

Jesus sent these twelve out, after 5
giving them these directions:
"Do not go among the heathen, or
to any Samaritan town, but proceed 6
instead to the lost sheep of Israel's house. And as you go about, preach 7
and say, 'The Kingdom of Heaven is at hand!' Cure the sick, raise the 8
dead, heal lepers, drive out demons. Give without payment, just as you
receive without payment. Do not 9
take gold or silver or copper money in your purses, and do not take a bag 10
for your journey, nor two shirts, nor shoes, nor a staff, for the workman deserves his food! Whatever 11
town or village you come to, inquire for some suitable person, and stay with him till you leave the place. And as you go into his house, wish 12
it well. If the house deserves it, the 13
peace you wish it will come over it, but if it does not deserve it, let your blessing come back upon yourselves. And where no one will welcome 14
you, or listen to you, leave that house or town and shake off its very dust from your feet. I tell you, the 15
land of Sodom and Gomorrah will fare better on the Day of Judgment than that town.

16 "Here I am sending you out like
sheep among wolves. So you must
be wise like serpents, and guileless
17 like doves. But be on your guard
against men, for they will give you
up to their courts, and have you
18 flogged in their synagogues, and you
will be brought before governors
and kings on my account, to bear
your testimony before them and the
19 heathen. But when they give you up,
you must have no anxiety about how
to speak or what to say, for you will
be told at the very moment what you
20 ought to say, for it is not you who
will speak, it is the Spirit of your
Father that will speak through you.
21 One brother will give up another to
death, and a father his child, and chil-
dren will turn against their parents,
22 and have them put to death. You will
be hated by everybody on my ac-
count, but the man who holds out to
23 the very end will be saved. But when
they persecute you in one town,
make your escape to another, for I
tell you, you will not have gone
through all the towns of Israel before
24 the Son of Man arrives. A pupil is
not better than his teacher, nor a
25 slave better than his master. A pu-
pil should be satisfied to come to be
like his teacher, or a slave to come
to be like his master. If men have
called the head of the house Beelze-
bub, how much worse names will
they give to the members of his
household! So do not be afraid of
26 them. For there is nothing covered
up that is not going to be uncovered,
nor secret that is not going to be
known. What I tell you in the dark 27
you must say in the light, and what
you hear whispered in your ear, you
must proclaim from the housetops.
Have no fear of those who kill the 28
body, but cannot kill the soul. You
had better be afraid of one who can
destroy both soul and body in the
pit. Do not sparrows sell two for a 29
cent? And yet not one of them can
fall to the ground against your
Father's will! But the very hairs on 30
your heads are all counted. You must 31
not be afraid; you are worth more
than a great many sparrows! There- 32
fore everyone who will acknowledge
me before men I will acknowledge
before my Father in heaven, but any- 33
one who disowns me before men, I
will disown before my Father in
heaven.

"Do not think that I have come to 34
bring peace to the earth. I have not 35
come to bring peace but a sword. For
I have come to turn a man against
his father and a daughter against her
mother and a daughter-in-law against
her mother-in-law, and a man's ene- 36
mies will be in his own household.
No one who loves father or mother 37
more than he loves me is worthy of
me, and no one who loves son or
daughter more than he loves me is
worthy of me, and no one who will 38
not take up his cross and follow me
is worthy of me. Whoever gains his 39
life will lose it, and whoever loses his
life for my sake will gain it.

"Whoever welcomes you wel- 40
comes me, and whoever welcomes
me welcomes him who has sent me.

41 Whoever welcomes a prophet because he is a prophet will have the same reward as a prophet, and whoever welcomes an upright man because he is upright will have the
42 same reward as an upright man. And no one who will give the humblest of my disciples even a cup of cold water because he is my disciple, I tell you, can ever fail of his reward."

11 When Jesus had finished giving his twelve disciples these instructions, he went on from there to teach and preach in their towns.

2 Now when John heard in prison of what the Christ was doing, he
3 sent by his disciples and said to him,

"Are you the one who was to come, or should we look for someone else?"

4 Jesus answered them,

"Go and report to John what you
5 hear and see. The blind are regaining their sight and the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to
6 the poor. And blessed is the man who finds nothing that repels him in me."

7 But as they were going away, Jesus began to speak to the crowds about John.

"What was it that you went out into the desert to look at? A reed
8 swaying in the wind? Then what did you go out there to see? A man luxuriously dressed? Men who dress in that way you find in the palaces of
9 kings. Then why did you go out there? Was it to see a prophet? Yes, I tell you, and far more than a prophet! This is the man of whom the 10
Scripture says,

" 'Here I send my messenger on
before you;
He will prepare the road ahead
of you.'

"I tell you, among men born of 11
women no one greater than John the Baptist has ever appeared. And yet those who are of little importance in the Kingdom of Heaven are greater than he. But from the time 12
of John the Baptist until now men have been taking the Kingdom of Heaven by storm and impetuously crowding into it. For up to the time 13
of John all the Prophets and the Law itself prophesied about it, and, if you 14
are ready to accept the idea, he is himself Elijah who was to come. Let him who has ears listen! But to 15 16
what can I compare this present age? It is like children sitting about in the bazaars and calling out to their playmates,

" 'We have played the flute for 17
you, and you would not
dance!
We have wailed and you would
not beat your breasts!'

For when John came, he neither ate 18
nor drank, and people said, 'He has a demon!' Now that the Son of 19
Man has come, he does eat and drink, and people say, 'Look at him! A glutton and a drinker, the companion of tax-collectors and irreligious people!' And yet Wisdom is vindicated by her actions!"

Then he began to reproach the 20

towns in which most of his wonders had been done, because they did not repent.

21 "Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes
22 long ago! But I tell you, Tyre and Sidon will fare better on the Day
23 of Judgment than you will! And you, Capernaum! Are you to be exalted to the skies? You will go down among the dead! For if the wonders that have been done in you had been done in Sodom, it would have stood
24 until today. But I tell you that the land of Sodom will fare better on the Day of Judgment than you will!"

25 At that same time Jesus said,

"I thank you, Father, Lord of heaven and earth, for hiding all this from the learned and intelligent and
26 revealing it to children. Yes, I thank you, Father, for choosing to have
27 it so. Everything has been handed over to me by my Father, and no one understands the Son but the Father, nor does anyone understand the Father but the Son and anyone to whom the Son chooses to reveal him.
28 Come to me, all of you who toil and are burdened, and I will let you rest.
29 Let my yoke be put upon you, and learn from me, for I am gentle and humble-minded, and your hearts will
30 find rest, for the yoke I offer you is a kindly one, and the load I ask you to bear is light."

12 At that same time Jesus walked one Sabbath through the wheat fields, and his disciples became hungry and began to pick the heads of wheat and eat them. But the Pharisees saw it and said to him, 2

"Look! Your disciples are doing something which it is against the Law to do on the Sabbath!"

But he said to them,

"Did you never read what David did, when he and his companions were hungry? How is it that he went 4
into the House of God and that they ate the Presentation Loaves which it was against the Law for him and his companions to eat, or for anyone except the priests? Or did you never 5
read in the Law how the priests in the Temple are not guilty when they break the Sabbath? But I tell you, 6
there is something greater than the Temple here! But if you knew what the saying means, 'It is mercy, not sacrifice, that I care for,' you would not have condemned men who are not guilty. For the Son of Man is 8
master of the Sabbath."

And he left the place and went 9
into their synagogue. There was a man there with one hand withered. And in order to get a charge to bring 10
against him, they asked him,

"Is it right to cure people on the Sabbath?"

But he said to them, 11

"Who among you if he has one sheep and it falls into a hole on the Sabbath, will not take hold of it and lift it out? And how much more a 12
man is worth than a sheep! Therefore, it is right to do people good on the Sabbath."

13 Then he said to the man,
"Hold out your hand!"
And he held it out, and it was restored and became as well as the
14 other. But the Pharisees left the synagogue and consulted about him, with a view to putting him to death.
15 But Jesus knew of this, and he left that place. And numbers of people followed him about, and he cured
16 them all, and warned them not to
17 say anything about him—in fulfilment of what was said by the prophet Isaiah,
18 "Here is my servant whom I have selected,
My beloved, who delights my heart!
I will endow him with my Spirit,
And he will announce a judgment to the heathen.
19 He will not wrangle or make an outcry,
And no one will hear his voice in the streets;
20 He will not break off a bent reed,
And he will not put out a smoldering wick,
Until he carries his judgment to success.
21 The heathen will rest their hopes on his name!"
22 At that time some people brought to him a man blind and dumb, who was possessed by a demon, and he cured him, so that the dumb man
23 could speak and see. And all the crowds of people were astounded, and said,
"Can this be the Son of David?"

But when the Pharisees heard of 24
it they said,
"This man cannot drive out demons except by the aid of Beelzebub, the prince of the demons."
But he knew what they were 25
thinking, and he said to them,
"Any kingdom that is disunited is on the way to destruction, and any city or household that is disunited
cannot last. If Satan is driving Satan 26
out, he is disunited, and so how can his kingdom last? And if I am driv- 27
ing the demons out by Beelzebub's aid, by whose aid do your sons drive them out? Therefore let them be your judges. But if I am driving the 28
demons out by the aid of God's Spirit, then the Kingdom of God has overtaken you. How can anyone get 29
into a strong man's house and carry off his property unless he first binds the strong man? After that he can plunder his house. Anyone who is 30
not with me is against me, and anyone who does not join me in gathering, scatters. Therefore, I tell you, 31
men will be forgiven for any sin or abusive speech, but abusive speech about the Spirit cannot be forgiven. And whoever speaks against the Son 32
of Man will be forgiven for it, but whoever speaks against the holy Spirit cannot be forgiven for it, either in this world or in the world to come.
"Either make the tree sound and 33
its fruit sound, or make the tree bad and its fruit bad; a tree is known by its fruit. You brood of snakes! how 34
can you, bad as you are, utter any-

thing good? For the mouth says only
35 what the heart is full of. A good
man, out of the good he has accumulated, brings out things that are good,
and a bad man, out of what he has
accumulated that is bad, brings out
36 things that are bad. But I tell you,
for every careless word that men
utter they will have to answer on
37 the Day of Judgment. For it is by
your words that you will be acquitted, or by your words that you
will be condemned."

38 Then some of the scribes and
Pharisees addressed him, saying,

"Master, we would like to have
you show us some sign."

39 But he answered,

"Only a wicked and faithless age
insists upon a sign, and no sign will
be given it but the sign of the
40 prophet Jonah. For just as Jonah
was in the stomach of the whale for
three days and nights, the Son of
Man will be three days and nights
41 in the heart of the earth. Men of
Nineveh will rise with this generation at the judgment and condemn
it, for when Jonah preached they repented, and there is more than Jonah
42 here! The queen of the south will
rise with this generation at the judgment and condemn it, for she came
from the very ends of the earth to
listen to Solomon's wisdom, and
there is more than Solomon here!

43 "When a foul spirit goes out of
a man, it roams through deserts in
search of rest and can find none.
44 Then it says, 'I will go back to my
house that I left,' and it goes and
finds it unoccupied, cleaned, and all
in order. Then it goes and gets seven 45
other spirits more wicked than itself, and they go in and live there,
and in the end the man is worse off
than he was before. That is the way
it will be with this present wicked
generation."

While he was still speaking, his 46
mother and his brothers came up
and stood outside the crowd, wanting to speak to him. But he said to 48
the man who told him,

"Who is my mother, and who are
my brothers?"

And he pointed to his disciples 49
and said,

"Here are my mother and my 50
brothers! For whoever does the will
of my Father in heaven is my brother
and sister and mother!"

That same day Jesus went out of 13:1
his house and was sitting on the sea-
shore. And such great crowds gath- 2
ered about him that he got into a
boat and sat down in it, while all the
people stood on the shore. And he 3
told them many things in figures,
and said to them,

"A sower went out to sow, and 4
as he was sowing, some of the seed
fell by the path and the birds came
and ate it up, and some fell on rocky 5
ground where there was not much
soil and it sprang up at once, because
the soil was not deep, but when the 6
sun came up it was scorched and
withered up, because it had no root.
And some of it fell among the thorns, 7
and the thorns grew up and choked
it out. And some fell on good soil, 8

and yielded some a hundred, some
9 sixty, and some thirty-fold. Let him
who has ears listen!"

10 His disciples came up and said to
him,

"Why do you speak to them in
figures?"

11 He answered,

"You are permitted to know the
secrets of the Kingdom of Heaven,
12 but they are not. For people who
have will have more given them,
and will be plentifully supplied, and
from people who have nothing even
what they have will be taken away.
13 This is why I speak to them in
figures, because though they look
they do not see, and though they lis-
ten they do not hear or understand.
14 They are a fulfilment of Isaiah's
prophecy,

" 'You will listen and listen, and
never understand,
And you will look and look,
and never see!
15 For this nation's mind has
grown dull,
And they hear faintly with their
ears,
And they have shut their eyes,
So as never to see with their
eyes,
And hear with their ears,
And understand with their
minds, and turn back,
And let me cure them!'

16 But blessed are your eyes, for they
do see, and your ears, for they do
17 hear. For I tell you, many proph-
ets and upright men have longed to
see what you see, and could not see
it, and to hear what you hear, and
could not hear it.

"You must listen closely then to 18
the figure of the sower. When any- 19
one hears the teaching of the king-
dom and does not understand it, the
evil one comes and robs him of the
seed that has been sown in his mind.
That is what was sown along the
path. And what was sown upon the 20
rocky soil means the man who hears
the message and at once accepts it
joyfully, but it takes no real root in 21
him, and lasts only a little while, and
when trouble or persecution comes
because of the message, he gives it
up at once. And what was sown 22
among the thorns means the man
who listens to the message, and then
the worries of the time and the
pleasure of being rich choke out the
message, and it yields nothing. And 23
what was sown in good ground
means the man who listens to the
message and understands it, and
yields one a hundred, and another
sixty, and another thirty-fold."

Another figure which he used in 24
speaking to them was this:

"The Kingdom of Heaven is like
a man who sowed good seed in his
field, but while men slept his enemy 25
came and sowed weeds among the
wheat, and went away. And when 26
the wheat came up and ripened, the
weeds appeared too. And the own- 27
er's slaves came to him and said,
'Was not the seed good that you
sowed in your field, sir? So where
did these weeds come from?' He 28
said to them, 'This is some enemy's

doing.' And they said to him, 'Do you want us to go and gather them
29 up?' But he said, 'No, for in gathering up the weeds you may uproot the
30 wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in bundles to burn, but get the wheat into my barn.' "

31 Another figure which he used in speaking to them was this:

"The Kingdom of Heaven is like a mustard seed which a man took
32 and sowed in his field. It is the smallest of all seeds, but when it is grown it is the largest of plants and grows into a tree, so that the wild birds come and roost in its branches."

33 Another figure which he used with them was this:

"The Kingdom of Heaven is like yeast, which a woman took and buried in a bushel of flour until it had all risen."

34 Jesus said all this to the crowds in figures, and told them nothing ex-
35 cept in figures, to fulfil what was said by the prophet,

"I will open my mouth in figures,
I will utter things that have been hidden since the creation."

36 Then he left the crowds and went into his house. And his disciples came up to him and said,

"Explain to us the figure of the weeds in the field."

37 He answered,

"The sower who sows the good
38 seed is the Son of Man. The field is the world. The good seed is the sons of the kingdom. The weeds are the sons of the evil one. The enemy who 39
sowed them is the devil. The harvest is the close of the age, and the reapers are angels. So just as the weeds 40
are gathered up and burned, this is what will happen at the close of the age: the Son of Man will send out 41
his angels, and they will gather up out of his kingdom all the causes of sin and the wrongdoers and throw 42
them into the blazing furnace; there they will wail and grind their teeth. Then the upright will shine out like 43
the sun, in their Father's kingdom. Let him who has ears listen!

"The Kingdom of Heaven is like 44
a hoard of money, buried in a field, which a man found, and buried again. And he was overjoyed, and went and sold everything he had and bought the field.

"Again, the Kingdom of Heaven 45
is like a dealer in search of fine pearls. He found one costly pearl, 46
and went and sold everything he had, and bought it.

"Again, the Kingdom of Heaven 47
is like a net that was let down into the sea, and inclosed fish of all kinds. When it was full, they dragged it 48
up on the beach, and sat down and sorted the good fish into baskets and threw the bad away. That is what 49
will happen at the close of the age. The angels will go out and remove the wicked from among the upright, and throw them into the blazing fur- 50
nace. There they will wail and grind their teeth.

51 "Do you understand all this?"
They said to him,
"Yes."
52 He said to them,
"That is why every scribe who has become a disciple of the Kingdom of Heaven is like a householder who can supply from his storeroom new things as well as old."
53 When Jesus had finished these figures, he left that place, and went
54 to his own part of the country. And he taught the people in their synagogue in such a way that they were astonished, and said,
"Where did he get this wisdom, and the power to do these wonders?
55 Is he not the carpenter's son? Is not his mother named Mary, and are not his brothers named James, Joseph,
56 Simon, and Judas? And do not all his sisters live here among us? Then where did he get all this?"
57 And they took offense at him. But Jesus said to them,
"A prophet is not refused honor anywhere except in his native place and at his home."
58 And he did not do many wonders there, because of their want of faith.
14 At that time, Herod the governor
2 heard the reports about Jesus, and he said to his attendants,
"This man must be John the Baptist. He has risen from the dead, and that is why wonderful powers are working through him."
3 For Herod had seized John and bound him and put him in prison, on account of Herodias, his brother
4 Philip's wife, for John said to him,
"It is not right for you to be living with her."
And while he wanted him killed, 5
he was afraid of the people; for they considered him a prophet. But when 6
Herod's birthday came, Herodias' daughter danced before the company. And Herod was delighted with her, and swore that he would give 7
her anything she asked for. But she, 8
at her mother's instigation, said,
"Give me John the Baptist's head here on a platter!"
And the king was sorry, but be- 9
cause he had sworn to do it, and because of the guests who were present, he ordered it to be given to her.
And he sent and had John beheaded 10
in the prison. And his head was 11
brought back on a platter and given to the girl, and she took it to her mother. John's disciples came and 12
took his body away, and buried him, and then they went and reported it to Jesus.
When Jesus heard it, he quietly 13
retired by boat to a secluded place. And the crowds heard of it and followed him on foot from the towns.
So when he got out of the boat he 14
found a great crowd gathered, and his heart was touched at the sight of them, and he cured those of them that were sick. And when it was 15
evening, the disciples came up to him and said,
"This is a lonely place and the day is over. Send the crowds off to the villages to buy themselves food."
But Jesus said to them, 16

"They do not need to go away. Give them food yourselves."

17 They said to him,

"We have nothing here but five loaves and two fish."

18 He said,

"Bring them here to me."

19 Then he ordered the crowds to sit down on the grass, and he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke the loaves in pieces and gave them to the disciples and they gave them to the people.

20 And they all ate and had enough. And the pieces left over that they gathered up filled twelve baskets.

21 There were about five thousand men who were fed, besides women and children.

22 And he immediately made his disciples get into the boat and cross before him to the other side while he

23 dismissed the crowds. After he had dismissed them he went up the hill by himself to pray. And when eve-

24 ning came on he was there alone, but the boat was by this time a long way from shore, struggling with the waves, for the wind was against

25 them. Toward morning he went out

26 to them, walking on the sea. And the disciples saw him walking on the sea, and they were terrified and said,

"It is a ghost!"

27 And they screamed with fear. But Jesus immediately spoke to them and said,

"Take courage! It is I. Do not be afraid."

28 Peter answered,

"If it is you, Master, order me to come to you on the water."

And he said, 29

"Come!"

And Peter got out of the boat and walked on the water and went to Jesus. But when he felt the wind he 30 was frightened, and beginning to sink, he cried out,

"Master, save me!"

Jesus immediately stretched out 31 his hand and caught hold of him, and said to him.

"Why did you waver? You have so little faith!"

When they got into the boat, the 32 wind went down. And the men in 33 the boat fell down before him and said,

"You are certainly God's Son!"

And they crossed over to the other 34 side and came to Gennesaret. And 35 the men of the place recognized him, and sent all over that district and brought to him all who were sick, and they begged him to let them 36 touch just the tassel of his cloak, and all who touched it were cured.

Then some Pharisees and scribes 15 came to Jesus from Jerusalem, and said to him,

"Why do your disciples break the 2 rules handed down by our ancestors? For they eat their bread without first washing their hands."

But he answered, 3

"Why do you too break God's command for the sake of what has been handed down to you? For God 4 said, 'Honor your father and mother,' and 'He who abuses his father or

5 mother must be put to death.' But
you say, 'Whoever tells his father or
mother, "Anything of mine that
might have been of use to you is
6 given to God," does not have to pro-
vide for his father.' So you have
nullified what God has said, for the
sake of what has been handed down
7 to you. You hypocrites! Isaiah
prophesied finely about you when he
said,

8 "'This people honor me with
their lips,
Yet their hearts are far away
from me.
9 But their worship of me is all
in vain,
For the lessons they teach are
but human precepts.'"

10 And he called the people to him
and said to them,

11 "Listen to this, and grasp it! It is
not what goes into a man's mouth
that pollutes him; it is what comes
out of his mouth that pollutes a
man."

12 Then his disciples came up to him
and said to him,

"Do you know that the Pharisees
were shocked to hear you say that?"

13 But he answered,

"Any plant that my heavenly
Father did not plant must be up-
14 rooted! Leave them alone. They are
blind guides! But if one blind man
leads another, they will both fall
into the ditch!"

15 Peter said to him,

"Explain the figure for us."

16 He said,

"Have even you no understand-
ing yet? Can you not see that what- 17
ever goes into the mouth passes into
the stomach and then is disposed of?
But the things that come out of the 18
mouth come from the heart, and
they pollute a man. For out of the 19
heart come wicked designs, murder,
adultery, immorality, stealing, false
witness, impious speech. It is these 20
things that pollute a man, but not
eating with unwashed hands!"

And Jesus left that place and re- 21
tired to the neighborhood of Tyre
and Sidon. And a Canaanite wom- 22
an of that district came out and
screamed,

"Son of David, take pity on me,
sir! My daughter is dreadfully pos-
sessed by a demon!"

But he would not answer her a 23
word. And his disciples came up and
urged him, saying,

"Send her away, for she keeps
screaming after us."

But he answered, 24

"I am sent only to the lost sheep
of Israel's house."

And she came and fell down be- 25
fore him, and said,

"Help me, sir!"

He answered, 26

"It is not right to take the chil-
dren's bread and throw it to the
dogs!"

But she said, 27

"O yes, sir! For even dogs eat the
scraps that fall from their masters'
table!"

Then Jesus answered, 28

"You have great faith! You shall
have what you want."

And her daughter was cured from that time.

29 Jesus left that place and went along the shore of the Sea of Galilee, and went up on the hillside and sat
30 down there. Then great crowds came to him bringing with them those who were lame, crippled, blind, or dumb, and many others. And they laid them down at his feet,
31 and he cured them, so that the people were astonished to see the dumb speak, the lame walk and the blind see. And they praised the God of Israel.

32 Then Jesus called his disciples to him and said,

"I pity these people for they have been staying with me three days now and they have nothing left to eat, and I do not mean to send them away hungry, for they may give out on the way."

33 The disciples said to him,

"Where can we get bread enough in this solitude to feed such a crowd?"

34 Jesus said to them,

"How many loaves have you?"

They said,

"Seven, and a few small fish."

35 Then he ordered the people to take their places on the ground, and
36 he took the seven loaves and the fish and gave thanks and he broke them in pieces and gave them to his disciples, and the disciples gave them
37 to the people. And they all ate and satisfied their hunger. And the pieces that they left that were picked up
38 filled seven baskets. There were four thousand men who were fed, besides women and children. And he dis- 39
missed the people and got into the boat and went to the district of Magadan.

The Pharisees and Sadducees came 1
up and to test him asked him to show
them a sign from heaven. He an- 2
swered,

"It is a wicked and faithless age 4
that insists on a sign, and no sign will be given it but the sign of Jonah."

And he left them and went away.

When the disciples went across 5
the lake, they forgot to take any bread. And Jesus said to them, 6

"Look out, and be on your guard against the yeast of the Pharisees and Sadducees!"

But they were debating with one 7
another, and saying,

"We have not brought any bread!"

Jesus noticed it and said, 8

"Why are you discussing with one another your being without bread? You have so little faith! Do you not 9
understand yet? Do you not remember the five loaves for the five thousand, and how many baskets full you gathered up? Nor the seven loaves 10
for the four thousand, and how many baskets full you gathered up? Why do you not see that I was not 11
talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees!"

Then they understood that he was 12
warning them not against yeast but against the teaching of the Pharisees and Sadducees.

When Jesus reached the district 13

of Caesarea Philippi, he asked his disciples,

"Who do people say that the Son of Man is?"

14 They said,

"Some say John the Baptist, others Elijah, and still others Jeremiah or one of the prophets."

15 He said to them,

"But who do you say that I am?"

16 Simon Peter answered,

"You are the Christ, the Son of the living God!"

17 Jesus answered,

"Blessed are you, Simon, son of Jonah, for human nature has not disclosed this to you, but my Father in 18 heaven! But I tell you, your name is Peter, a rock, and on this rock I will build my church, and the powers of 19 death shall not subdue it. I will give you the keys of the Kingdom of Heaven, and whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be permitted."

20 Then he warned the disciples not to tell anyone that he was the Christ.

21 It was then that Jesus Christ for the first time explained to his disciples that he had to go to Jerusalem and endure great suffering there at the hands of the elders, high priests, and scribes, and be killed, and be 22 raised to life on the third day. And Peter took him aside and began to reprove him for it, saying,

"God bless you, Master! that can never happen to you!"

But he turned and said to Peter, 23

"Get out of my sight, you Satan! You hinder me, for you do not side with God, but with men!"

Then Jesus said to his disciples, 24

"If anyone wants to go with me, he must disregard himself and take his cross and follow me. For who- 25 ever wants to preserve his own life will lose it, and whoever loses his life for me will find it. For what good 26 will it do a man if he gains the whole world at the cost of his life? What can a man give to buy back his life? For the Son of Man is going to come 27 with his angels in his Father's glory, and then he will repay everyone for what he has done. I tell you, some of 28 you who stand here will not taste death before they see the Son of Man come to reign!"

17 Six days after this, Jesus took Peter and James and his brother John, and led them up on a high 2 mountain, by themselves. And his appearance underwent a change in their presence and his face shone like the sun, and his clothes became as 3 white as light. And Moses and Elijah appeared to them, talking with 4 him. And Peter spoke, and said to Jesus,

"Master, how good it is that we are here! If you wish, I will make three huts here, one for you, and one for Moses, and one for Elijah."

As he spoke a bright cloud over- 5 shadowed them and a voice from the cloud said,

"This is my Son, my Beloved. He is my Chosen. Listen to him!"

6 When the disciples heard it, they were dreadfully frightened and fell
7 upon their faces. And Jesus came and touched them, and said,

"Get up and do not be afraid."

8 When they looked up, they saw
9 no one but Jesus himself. And as they were going down the mountain, Jesus cautioned them, saying,

"Do not tell anyone of the vision you have seen until the Son of Man is raised from the dead."

10 The disciples asked him,

"Then why do the scribes say that Elijah has to come first?"

11 He answered,

12 "Elijah does come and is to reform everything, but I tell you, Elijah has come already, and they would not recognize him, but treated him just as they pleased. It is in just that way that the Son of Man is going to be treated by them!"

13 Then the disciples understood that he was speaking to them of John the Baptist.

14 When they came to the people again, a man came up to him and fell on his knees, saying,

15 "Master, take pity on my son, for he has epilepsy and is very wretched; he often falls into the fire
16 or into the water. And I brought him to your disciples and they have not been able to cure him."

17 Jesus answered,

"O you unbelieving, obstinate people! How long must I be with you? How long must I put up with you? Bring him here to me!"

18 And Jesus reproved the demon and it came out of him, and from that moment the boy was cured. After- 19
ward, when he was alone, the disciples went to Jesus and said to him,

"Why could we not drive it out?"

He said to them, 20

"Because you have so little faith. For I tell you, if you have faith the size of a grain of mustard, you can say to this mountain 'Move from here over to there!' and it will move, and nothing will be impossible for you."

As they were going about in Gali- 22
lee, Jesus said to them,

"The Son of Man is going to be 23
handed over to men, and they will kill him, but on the third day he will be raised to life again." And they were greatly distressed.

When they reached Capernaum, 24
the collectors of the temple-tax came and said to Peter,

"Does not your Master pay the temple-tax?"

He said, 25

"Yes."

But when he went home, Jesus spoke of it first and said,

"What do you think, Simon? From whom do earthly kings collect duties and taxes? From their own people, or from aliens?"

He said, 26

"From aliens."

Jesus said to him,

"Then their own people are ex- 27
empt. But rather than give offense to them, go down to the sea and throw in a hook. Take the first fish that comes up, open its mouth and you

will find in it a dollar. Take that and pay the tax for us both."

18 Just at that time the disciples came up and asked Jesus,

"Who is really greatest in the Kingdom of Heaven?"

2 He called a child to him and had
3 him stand among them, and he said,

"I tell you, unless you change and become like children, you will never get into the Kingdom of Heaven at
4 all. Anyone, therefore, who is as unassuming as this child is the greatest
5 in the Kingdom of Heaven, and anyone who welcomes one child like this
6 on my account welcomes me. But whoever hinders one of these little ones who believe in me might better have a great millstone hung around his neck and be sunk in the open sea.
7 Alas for the world for such hindrances! They have to come, but alas for the man who causes them!

8 "But if your own hand or your own foot makes you fall, cut it off and throw it away. You might better enter upon life maimed or crippled than keep both hands and feet but be
9 thrown into the everlasting fire. And if your own eye makes you fall, dig it out and throw it away. You might better enter upon life with only one eye than be thrown with both eyes into the fiery pit.

10 "Beware of feeling scornful of one single little child, for I tell you that in heaven their angels have continual
12 access to my Father in heaven. What do you think? If a man has a hundred sheep and one of them strays away, will he not leave the ninety-nine on the hills, and go in search of the one
13 that is astray? And if he happens to find it, I tell you he rejoices more over it than he does over the ninety-
14 nine that did not stray. In just that way, it is not the will of my Father in heaven that a single one of these little ones be lost.

15 "But if your brother wrongs you, go to him and show him his fault while you are alone with him. If he listens to you, you have won back
16 your brother. But if he will not listen, take one or two others with you, so that everything may be supported by the testimony of two or three witnesses. If he refuses to listen to them, tell the congregation.
17 And if he refuses to listen to it, treat him as a heathen or a tax-collector.

18 "I tell you, whatever you forbid on earth will be held in heaven to be forbidden, and whatever you permit on earth will be held in heaven to be
19 permitted. Again, I tell you, if even two of you here on earth agree about what they shall pray for, it will be given them by my Father in heaven.
20 For wherever two or three are gathered as my followers, I am there among them."

21 Then Peter came to him and said,

"Master, how many times am I to forgive my brother when he wrongs me? Seven times over?"

22 Jesus said to him,

"Not seven times over, I tell you,
23 but seventy-seven times over! For this reason the Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his

24 slaves. And when he set about doing
so, a man was brought in who owed
25 him ten million dollars. And as he
could not pay, his master ordered
him to be sold, with his wife and
children and all he had, in payment
26 of the debt. So the slave threw him-
self down before him and implored
him, 'Give me time, and I will pay
27 you all of it.' And his master's heart
was touched, and he let the slave go
28 and cancelled the debt. But when the
slave went out he met a fellow-slave
of his who owed him a hundred dol-
lars, and he caught him by the throat,
29 saying, 'Pay me what you owe!' So
his fellow-slave threw himself down
before him, and begged him, 'Give
30 me time, and I will pay you.' But he
refused and went and had him put in
prison until he should pay the debt.
31 When his fellow-slaves saw what
had happened, they were greatly dis-
tressed, and they went to their mas-
ter and reported the whole matter to
32 him. Then his master called him in
and said to him, 'You wicked slave!
I cancelled all that debt of yours
33 when you entreated me. Ought you
not to have taken pity on your fel-
34 low-slave, as I did on you?' So his
master in his anger handed him over
to the jailers, until he should pay all
35 he owed him. That is what my heav-
enly Father will do to you, if you do
not each forgive your brothers from
your hearts!"

19 When Jesus had finished this dis-
course, he left Galilee and went to
the part of Judea that is on the other
2 side of the Jordan. Great crowds fol-
lowed him about and he cured them
there.

And some Pharisees came up to 3
him to test him, and they said,

"Is it right for a man to divorce
his wife for any cause?"

But he answered, 4

"Did you never read that the Cre-
ator at the beginning made them
male and female, and said, 'For this 5
reason a man shall leave his father
and mother and be united to his wife,
and the two of them shall become
one'? So they are no longer two but
one. Therefore, what God has joined 6
together, man must not try to sepa-
rate."

They said to him, 7

"Then why did Moses command
us to draw up a written divorce-
notice and give it to her?"

He said to them, 8

"It was on account of your perver-
sity that Moses permitted you to di-
vorce your wives, but it was not so
at the beginning. I tell you that who- 9
ever divorces his wife on any ground
but her unfaithfulness, and marries
another woman, commits adultery."

The disciples said to him, 10

"If that is a man's relation to his
wife, it is better not to marry!"

He said to them, 11

"It is not everyone who can ac-
cept that, but only those who have
a special gift. For some are incapable 12
of marriage from their birth, and
some have been made so by men,
and some have made themselves so
for the sake of the Kingdom of
Heaven. Let him accept it who can."

13 Then some children were brought up to him so that he might lay his hands on them and pray, but his disciples reproved the people for it.
14 But Jesus said,
"Let the children alone, and do not try to keep them from coming to me, for the Kingdom of Heaven belongs to such as they."
15 And he laid his hands on them and went on.
16 A man came up to him and said,
"Master, what good deed must I do to obtain eternal life?"
17 But he said to him,
"Why do you ask me about what is good? There is only one who is good. But if you want to enter that life, keep the commandments."
18 He said to him,
"Which ones?"
Jesus said,
"These: 'You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear
19 false witness, Honor your father and mother,' and 'You shall love your neighbor as you do yourself.' "
20 The young man said to him,
"I have obeyed all these commandments. What do I still lack?"
21 Jesus said to him,
"If you want to be perfect, go! Sell your property and give the money to the poor, and you will have riches in heaven. Then come back and be a follower of mine."
22 But when the young man heard that, he went away much cast down, for he had a great deal of property.
23 Jesus said to his disciples,
"I tell you, it will be hard for a rich man to get into the Kingdom of Heaven! And again I tell you, it is 24
easier for a camel to get through a needle's eye than for a rich man to get into the Kingdom of God!"
But when the disciples heard this, 25
they were completely astounded and said,
"Then who can be saved?"
But Jesus looked at them and said, 26
"For men it is impossible, but anything is possible for God!"
Then Peter spoke and said to him, 27
"Here we have left all we had and followed you.What are we to have?"
Jesus said to them, 28
"In the new world, I tell you, when the Son of Man takes his seat on his glorious throne, you who have followed me will also sit upon twelve thrones, and judge the twelve tribes of Israel! And anyone who has 29
given up houses or brothers or sisters or father or mother or children or land for my sake will receive many times as much, and make sure of eternal life. But many who are first 30
now will be last then, and many who are now last will be first. For the 20
Kingdom of Heaven is like an employer who went out early in the morning to hire laborers for his vineyard. He agreed with the laborers to 2
pay them a dollar a day, and sent them to his vineyard. He went out 3
about nine o'clock and saw others standing in the bazaar with nothing to do. And he said to them, 'You go 4
to my vineyard, too, and I will pay you whatever is right.' So they went.

5 He went out again about twelve and
6 about three, and did the same. About
five he went out and found others
standing about and he said to them,
'Why are you standing about here
7 all day doing nothing?' They said
to him, 'Because nobody has hired
us.' He said to them, 'You go to my
8 vineyard, too.' When evening came,
the owner of the vineyard said to his
foreman, 'Call the laborers and pay
them their wages, beginning with
the last and ending with the first.'
9 When those who were hired about
five o'clock came they received a dol-
10 lar apiece. And when those who were
hired first came they expected to get
more, but they too got a dollar apiece.
11 And when they got it they grumbled
12 at their employer, and said, 'These
men who were hired last worked
only one hour, and you have put
them on the same footing with us
who have done the heavy work of
the day and have stood the midday
13 heat.' But he answered one of them,
'My friend, I am doing you no in-
justice. Did you not agree with me
14 on a dollar? Take what belongs to
you and go. I wish to give the last
man hired as much as I give you.
15 Have I no right to do what I please
with what is mine? Or do you be-
16 grudge my generosity?' So those
who are last now will be first then,
and those who are first will be last."

17 When Jesus was about to go up
to Jerusalem, he took the Twelve off
by themselves, and as they were on
the way, he said to them,

18 "We are going up to Jerusalem,
and the Son of Man will be handed
over to the high priests and scribes,
and they will condemn him to death,
and hand him over to the heathen to 19
be mocked and flogged and crucified, and on the third day he will be raised to life."

Then the mother of Zebedee's 20
sons came up to him with her sons,
bowing low, to ask a favor of him.
He said to her, 21

"What do you want?"

She said to him,

"Give orders that these two sons of mine sit one at your right and one at your left, when you are king!"

But Jesus answered, 22

"You do not know what you are asking for! Can you drink what I am going to drink?"

They answered.

"Yes, we can."

He said to them, 23

"Then what I drink you shall drink, but as for sitting at my right and my left, that is not mine to give, but belongs to those for whom it is destined by my Father."

When the other ten heard of this, 24
they were very indignant at the two
brothers. But Jesus called them to 25
him and said,

"You know that the rulers of the heathen lord it over them, and their great men tyrannize over them. It 26
is not to be so among you, but whoever wants to be great among you
must be your servant, and whoever 27
wants to hold the first place among
you must be your slave, just as the 28
Son of Man has come not to be

waited on, but to wait on other people, and to give his life to ransom many others."

29 As they were going out of Jericho,
30 a great crowd followed him. And two blind men sitting by the roadside, hearing that it was Jesus who was passing called out,

"You Son of David! Take pity on us, sir!"

31 The crowd told them to be still, but they called all the louder,

"You Son of David! Take pity on us, sir!"

32 And Jesus stopped and called them, and said,

"What do you want me to do for you?"

33 They said to him,

"Sir, have our eyes opened!"

34 And Jesus took pity on them and touched their eyes, and they immediately regained their sight, and followed him.

21 When they were near Jerusalem and had come to Bethphage and the Mount of Olives, Jesus sent two
2 disciples on ahead, saying to them,

"Go to the village that lies in front of you, and you will at once find an ass tied there, and a colt with her.
3 Untie her and bring them to me. If anyone says anything to you, you are to say 'The Master needs them'; then he will send them at once."

4 Now this happened in fulfilment of what was said by the prophet,
5 "Tell the daughter of Zion,
'Here is your king coming to you,
Gentle, and riding on an ass,
And on the foal of a beast of burden.' "

6 So the disciples went and did as Je-
7 sus had directed them; they brought the ass and the colt, and laid their coats upon them, and Jesus seated himself upon them. And most of the
8 crowd spread their coats in his way, and others cut branches from the trees and scattered them before him.
9 And the crowds that went in front of him and that followed him shouted,

"God bless the Son of David!
Blessed be he who comes in the Lord's name.
God bless him from on high!"

10 When he came into Jerusalem, the whole city was stirred, and everyone asked,

"Who is he?"

11 The crowd answered,

"It is Jesus, the prophet of Nazareth in Galilee!"

12 And Jesus went into the Temple and drove out all who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-dealers' seats, and he said to
13 them,

"The Scripture says 'My house shall be called a house of prayer,' but you make it a robbers' den."

14 And blind and lame people came up to him in the Temple, and he
15 cured them. But when the high priests and the scribes saw the wonders that he did and saw the boys shouting in the Temple, "God bless the Son of David!" they were in-
16 dignant, and said to him,

"Do you hear what they are saying?"

Jesus said to them,

"Yes. Did you never read, 'You have drawn praise from the mouths of children and infants'?"

17 And he left them, and went out of the city to Bethany, and spent the night there.

18 In the morning as he went back to
19 the city, he grew hungry, and seeing a fig tree by the roadside, he went up to it, but found nothing on it but leaves. And he said to it,

"No more fruit shall ever grow on you!"

20 And the fig tree withered up at once. When the disciples saw it, they were amazed and said,

"How did the fig tree come to wither up immediately?"

21 Jesus answered,

"I tell you, if you have faith and have no doubt, you will not only do what I have done to the fig tree, but even if you say to this mountain, 'Get up and throw yourself into the
22 sea,' it will be done. And everything that you pray for with faith, you will obtain."

23 When he had entered the Temple, and was teaching, the high priests and the elders of the people came up to him, and said,

"What authority have you for doing as you do, and who gave you this authority?"

24 Jesus answered,

"Let me ask you one question, and if you answer it, I will tell you what authority I have for doing as I do. Where did John's baptism come 25
from? Was it from heaven, or from men?"

And they argued with one another,

"If we say, 'It was from heaven, he will say to us, 'Then why did you not believe him?' But if we say, 26
'From men,' we have the people to fear, for they all consider John a prophet."

And they answered Jesus, 27

"We do not know."

He said to them,

"Nor will I tell you what authority I have for doing as I do. But 28
what do you think? There was a man who had two sons. He went to the first and said, 'My son, go and work in the vineyard today.' And he 29
answered, 'I will, sir,' but he did not go. Then the man went to the second 30
son, and told him the same thing. And he answered, 'I will not!' But afterward he changed his mind and went. Which of the two did what his 31
father wanted?"

They said,

"The second one."

Jesus said to them,

"I tell you, the tax-collectors and prostitutes are going into the Kingdom of God ahead of you. For John 32
came to you with a way of uprightness, and you would not believe him. The tax-collectors and prostitutes believed him, but even after seeing that, you would not change your minds and believe him!

"Listen to another figure. There 33
was a land owner who planted a

vineyard and fenced it in, and hewed out a wine-vat in it, and built a watch-tower, and leased it to tenants, and left the neighborhood.
34 When the time for the vintage approached he sent his slaves to the
35 tenants to receive his share. But the tenants took his slaves and beat one and killed another and stoned a third.
36 Again he sent other slaves and more of them than he had sent at first, and they treated them in the same way.
37 Finally he sent his son to them, thinking, 'They will respect my son.'
38 But when the tenants saw his son, they said to one another, 'This is his heir! Come on, let us kill him, and
39 get his inheritance!' So they took him and drove him out of the vine-
40 yard and killed him. When the owner of the vineyard comes back, therefore, what will he do to these tenants?"

41 They said to him,

"He will put the wretches to a miserable death, and let the vineyard to other tenants who will give him his share of the vintage when it is due."

42 Jesus said to them,

"Did you never read in the Scriptures,

" 'That stone which the builders rejected
Has become the cornerstone;
This came from the Lord,
And seems marvelous to us'?

43 "That, I tell you, is why the Kingdom of God will be taken away from you, and given to a people that
44 will produce its proper fruit. Whoever falls on that stone will be shattered, but whoever it falls upon will be scattered like chaff."

45 When the high priests and the Pharisees heard his figures, they knew that he was speaking about
46 them, and they wanted to have him arrested, but they were afraid of the people, for the people considered him a prophet.

22 And Jesus spoke to them again in figures, and said,

2 "The Kingdom of Heaven is like a king, who gave a wedding banquet
3 for his son. And he sent his slaves to summon those who had been invited to the banquet, and they would not
4 come. He sent other slaves a second time, and said to them, 'Tell those who have been asked, "Here I have my banquet all ready, my bullocks and fat cattle are killed, and everything is ready. Come to the banquet!" ' But they took no notice of
5 it, and went off, one to his estate,
6 and another to his business, and the rest seized his slaves, and ill treated
7 them and killed them. This made the king angry, and he sent his troops and put those murderers to death and
8 burned their city. Then he said to his slaves, 'The banquet is ready, but those who were invited have
9 proved unworthy of it. So go out where the roads leave the city and invite everyone you find to the ban-
10 quet.' So his slaves went out on the roads, and got together all the people they could find, good or bad, and
11 the hall was filled with guests. But when the king came in to view the

guests, he saw among them a man who did not have on wedding clothes.
12 And he said to him, 'My friend, how did you happen to come here without wedding clothes?' But he had
13 nothing to say. Then the king said to his attendants, 'Bind him hand and foot and throw him out into the darkness, there to weep and grind
14 his teeth.' For many are invited but few chosen."

15 Then the Pharisees went and made a plot to entrap him in argument.
16 So they sent their disciples to him with the Herodians, to say to him,

"Master, we know that you tell the truth, and teach the way of God with sincerity, regardless of the consequences, for you are impartial.
17 So give us your opinion: Is it right to pay the poll-tax to the emperor, or not?"

18 But he saw their malice, and said,

"Why do you put me to such a
19 test, you hypocrites? Show me the poll-tax coin!"

And they brought him a denarius.
20 And he said to them,

"Whose head and title is this?"

21 They answered,

"The emperor's."

Then he said to them,

"Then pay the emperor what belongs to the emperor, and pay God what belongs to God!"

22 And when they heard it they were amazed, and they went away and left him.

23 On the same day some Sadducees came up to him, claiming that there is no resurrection, and they asked him this question:

"Master, Moses said, 'If a man 24
dies without children his brother shall marry his widow, and raise up a family for him.' Now there were 25
seven brothers among us. The first of them married and died, and as he had no children, he left his wife to 26
his brother; so did the second, and the third, and the rest of the seven. 27
After them all the woman died. At the resurrection which one's wife 28
will she be? For they all married her."

Jesus answered them, 29

"You are wrong, because you do not understand the Scriptures nor the power of God. For after the resur- 30
rection there is no marrying or being married, but they live as angels do in heaven. But as to the resurrection 31
of the dead, did you never read what was said to you by God, 'I am the 32
God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of dead men but of living!"

When the crowd heard this, they 33
were astounded at his teaching.

And when the Pharisees heard 34
that he had silenced the Sadducees, they gathered together, and one of 35
them, an expert in the Law, to test him, asked,

"Master, what command is great- 36
est in the Law?"

And he said to him, 37

" 'You must love the Lord your God with your whole heart, your whole soul, and your whole mind.' That is the great, first command. 38

39 There is a second like it: 'You must
love your neighbor as you do your-
40 self.' These two commands sum up
the whole of the Law and the Proph-
ets."

41 While the Pharisees were still
gathered there, Jesus asked them,

42 "What do you think about the
Christ? Whose son is he?"

They said to him,

"David's."

43 He said to them,

"How is it then that David under
the Spirit's influence calls him lord,
and says,

44 " 'The Lord has said to my lord,
"Sit at my right hand
Until I put your enemies under
your feet" '?

45 So if David calls him lord, how can
he be his son?"

46 And no one could make him any
answer, and from that day no one
ventured to ask him any more ques-
tions.

23 Then Jesus said to the crowds and
to his disciples,

2 "The scribes and Pharisees have
3 taken Moses' seat. So do everything
they tell you, and observe it all, but
do not do as they do, for they talk
4 but do not act. They tie up heavy
loads and have them put on men's
shoulders, but they will not lift a
5 finger to move them. They do every-
thing they do to have men see it.
They wear wide Scripture texts as
charms, and they wear large tassels,
6 and they like the best places at din-
ners and the front seats in the syna-
7 gogues, and to be saluted with re-
spect in public places, and to have
men call them 'Rabbi.' But you must 8
not let people call you 'Rabbi,' for
you have only one teacher, and you
are all brothers. And you must not 9
call anyone on earth your father, for
you have only one father, your
heavenly Father. And you must not 10
let men call you master, for you
have only one master, the Christ.
But he who is greatest among you 11
must be your servant. Whoever ex- 12
alts himself will be humbled and
whoever humbles himself will be
exalted.

"But alas for you, you hypocriti- 14
cal scribes and Pharisees, for you
lock the doors of the Kingdom of
Heaven in men's faces, for you will
neither go in yourselves nor let those
enter who are trying to do so. Alas 15
for you, you hypocritical scribes and
Pharisees, for you scour land and sea
to make one convert, and when he is
converted you make him twice as fit
for the pit as you are. Alas for you, 16
you blind guides, who say, 'If any-
one swears by the sanctuary, that is
nothing, but if anyone swears by the
gold of the sanctuary, it is binding.'
Blind fools! which is greater, the 17
gold, or the sanctuary that makes the
gold sacred? You say, 'If anyone 18
swears by the altar, that is nothing,
but if anyone swears by the offering
that is on it, it is binding.' You blind 19
men! Which is greater, the offering,
or the altar that makes the offering
sacred? Anyone who swears by the 20
altar is swearing by it and by every-
thing that is on it, and anyone who 21

swears by the sanctuary is swearing by it and by him who dwells in it;
22 and anyone who swears by heaven is swearing by the throne of God and by him who sits upon it.

23 "Alas for you, you hypocritical scribes and Pharisees, for you pay tithes on mint, dill, and cummin, and you have let the weightier matters of the Law go—justice, mercy, and integrity. But you should have observed these, without overlooking
24 the others. You blind guides! straining out the gnat, and yet swallowing
25 the camel! Alas for you, you hypocritical scribes and Pharisees, for you clean the outside of the cup and the dish, but inside they are full of
26 greed and self-indulgence. You blind Pharisee! You must first clean the inside of the cup and the dish, so that
27 the outside may be clean too. Alas for you, you hypocritical scribes and Pharisees, for you are like whitewashed tombs. They look well on the outside, but inside they are full of the bones of the dead, and all that
28 is unclean. So you outwardly appear to men to be upright, but within you are full of hypocrisy and wickedness.

29 "Alas for you, you hypocritical scribes and Pharisees, for you build tombs for the prophets, and decorate
30 the monuments of the upright, and say, 'If we had been living in the times of our fathers, we would not have joined them in the murder of
31 the prophets.' So you bear witness against yourselves that you are descended from the murderers of the
32 prophets. Go on and fill up the measure of your forefathers' guilt! You
33 serpents! You brood of snakes! How can you escape being sentenced to
34 the pit? This is why I am going to send you prophets, wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and hunt from one town to another; it is that on
35 your heads may come all the innocent blood shed on the earth from the blood of Abel the upright to the blood of Zechariah, Barachiah's son, whom you murdered between the sanctuary and the altar! I tell you,
36 all this will come upon this age!

37 "O Jerusalem, Jerusalem! murdering the prophets, and stoning those who are sent to her, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, but you refused! Now I leave you to your-
38 selves. For I tell you, you will never
39 see me again until you say, 'Blessed be he who comes in the Lord's name!' "

24 And Jesus left the Temple and was going away, when his disciples came up to him to call his attention
2 to the Temple buildings. But he answered,

"Do you see all this? I tell you, not one stone will be left here upon another but shall be torn down."

3 As he was sitting on the Mount of Olives, the disciples came up to him by themselves, and said to him,

"Tell us when this is to happen, and what will be the sign of your coming, and of the close of the age."

4 Jesus answered,
"Take care that no one misleads
5 you about this. For many will come
under my name, and say, 'I am the
Christ,' and many will be misled
6 by them. You will hear of wars and
rumors of war; do not let yourselves
be alarmed. They have to come, but
7 that is not the end. For nation will
rise in arms against nation, and king-
dom against kingdom, and there will
be famines and earthquakes here and
8 there. All this is only the beginning
9 of the sufferings. Then they will
hand you over to persecution and
they will put you to death, and you
will be hated by all the heathen be-
10 cause you bear my name. Then many
will fall away and betray one another
11 and hate one another. Many false
prophets will appear, and many will
12 be misled by them, and because
of the increase of wickedness, most
13 men's love will grow cold. But he
who holds out to the end will be
14 saved. And this good news of the
kingdom will be preached all over
the world, to testify to all the hea-
then, and then the end will come.
15 "So when you see the dreadful
desecration, of which the prophet
Daniel spoke, set up in the Holy
Place"—the reader must take note
16 of this—"then those who are in
17 Judea must fly to the hills; a man
on the housetop must not go down
18 to get things out of his house, and a
man in the field must not turn back
19 to get his coat. But alas for women
who are with child at that time or
20 who have babies! And pray that
you may not have to fly in winter or
on the Sabbath, for there will be 21
greater misery then than there has
ever been from the beginning of the
world until now, or ever will be
again. If those days had not been 22
cut short, nobody would have es-
caped, but for the sake of God's peo-
ple those days will be cut short.

"If anyone says to you at that 23
time, 'Look! here is the Christ!' or
'There he is!' do not believe it, for 24
false Christs and false prophets will
appear, and they will show great
signs and wonders to mislead God's
chosen people if they can. Here I 25
have told you beforehand. So if they 26
say to you, 'There he is, in the des-
ert!' do not go out there; 'Here he is,
in a room in here!' do not believe it.
For just as the lightning starts in the 27
east and flashes to the west, so the
coming of the Son of Man will be.
Wherever there is a dead body, the 28
vultures will flock.

"But immediately after the misery 29
of those days, the sun will be dark-
ened, and the moon will not shed its
light, and the stars will fall from the
sky, and the forces of the sky will
shake. Then the sign of the Son of 30
Man will appear in the sky, and all
the nations of the earth will lament
when they see the Son of Man com-
ing on the clouds of the sky, in all his
power and splendor. And he will 31
send out his angels with a loud
trumpet-call, and they will gather
his chosen people from the four
winds, from one end of the sky to the
other.

32 "Let the fig tree teach you the lesson. As soon as its branches grow soft and put forth leaves, you know
33 that summer is coming. So when you see all these things, you must know
34 that he is just at the door. I tell you, before the present generation passes away, these things will all happen.
35 Earth and sky will pass away but my words will never pass away.
36 But about that day or hour no one knows, not even the angels in heaven
37 nor the Son, but only the Father. For just as it was in the time of Noah, it will be at the coming of the Son of
38 Man. For just as in those days before the flood people were eating and drinking, marrying and being married, until the very day Noah en-
39 tered the ark, and knew nothing about it until the flood came and destroyed them all, so it will be at the
40 coming of the Son of Man. Two men will be in the field; one will be taken
41 and one left. Two women will be grinding with the handmill; one will
42 be taken and one left. So you must be on the watch, for you do not know on what day your Master is
43 coming. But you may be sure of this, that if the master of the house had known in what part of the night the thief was coming, he would have been on the watch, and would not have let his house be broken into.
44 Therefore you must be ready too, for the Son of Man is coming at a time when you do not expect him.
45 "Who then will be the faithful, thoughtful slave whom his master put in charge of his household, to give the members of it their supplies at the proper time? Blessed is that 46
slave if his master when he returns finds him doing it. I tell you, he will 47
put him in charge of all his property. But if he is a bad slave and says to 48
himself, 'My master is going to stay a long time,' and begins to beat the 49
other slaves, and eats and drinks with drunkards, that slave's master 50
will come back some day when he does not expect him, and at some time of which he does not know, and 51
will cut him in two, and put him with the hypocrites, to weep and grind his teeth.

"Then the Kingdom of Heaven 25
will be like ten bridesmaids who took their lamps and went out to meet the bridegroom. Now five of 2
them were foolish and five were sensible. For the foolish ones brought 3
their lamps but brought no oil with them, but the sensible ones with their 4
lamps brought oil in their flasks. As 5
the bridegroom was slow in coming, they all grew drowsy and fell asleep. But in the middle of the night there 6
was a shout 'Here is the bridegroom! Come out and meet him!' Then all 7
the bridesmaids awoke, and trimmed their lamps. And the foolish ones 8
said to the sensible ones, 'Give us some of your oil, for our lamps are going out.' But the sensible ones 9
answered, 'There may not be enough for us and you. You had better go to the dealers and buy yourselves some.' But while they were gone to 10
buy it, the bridegroom arrived, and the ones that were ready went in

with him to the wedding banquet,
11 and the door was closed. Afterward
the other bridesmaids came and said,
12 'Sir! Sir! Open the door for us!' But
he answered, 'I tell you, I do not
13 know you!' So you must be on the
watch, for you do not know either
the day or the hour.

14 "For it is just like a man who was
going on a journey, and called in his
slaves, and put his property in their
15 hands. He gave one five thousand
dollars, and another two thousand,
and another one thousand; to each
according to his ability. Then he
16 went away. The man who had re-
ceived the five thousand dollars im-
mediately went into business with
the money, and made five thousand
17 more. In the same way the man who
had received the two thousand made
18 two thousand more. But the man
who had received the one thousand
went away and dug a hole in the
ground and hid his master's money.
19 Long afterward, their master came
back and settled accounts with them.
20 And the man who had received the
five thousand dollars came up bring-
ing him five thousand more, and said,
'Sir, you put five thousand dollars in
my hands; here I have made five
21 thousand more.' His master said to
him, 'Well done, my excellent, faith-
ful slave! you have been faithful
about a small amount; I will put a
large one into your hands. Come,
share your master's enjoyment!'
22 And the man who had received the
two thousand came up and said, 'Sir,
you put two thousand dollars into
my hands; here I have made two
thousand more.' His master said to 23
him, 'Well done, my excellent, faith-
ful slave! you have been faithful
about a small amount; I will put a
large one into your hands. Come!
share your master's enjoyment.' And 24
the man who had received the one
thousand came up and said, 'Sir, I
knew you were a hard man, who
reaped where you had not sown, and
gathered where you had not threshed,
and I was frightened, and I went and 25
hid your thousand dollars in the
ground. Here is your money!' His 26
master answered, 'You wicked, lazy
slave! You knew that I reaped where
I had not sown and gathered where
I had not threshed? Then you ought 27
to have put my money in the bank,
and then when I came back I would
have gotten my property with inter-
est. So take the thousand dollars 28
away from him, and give it to the
man who has the ten thousand, for 29
the man who has will have more
given him, and will be plentifully
supplied, and from the man who has
nothing even what he has will be
taken away. And put the good-for- 30
nothing slave out into the darkness
outside, to weep and grind his teeth
there.'

"When the Son of Man comes in 31
his splendor, with all his angels with
him, he will take his seat on his glori-
ous throne, and all the nations will 32
be gathered before him, and he will
separate them from one another, just
as a shepherd separates his sheep
from his goats, and he will put the 33

sheep at his right hand and the goats
34 at his left. Then the king will say to
those at his right, 'Come, you whom
my Father has blessed, take pos-
session of the kingdom which has
been destined for you from the crea-
35 tion of the world. For when I was
hungry, you gave me food, when I
was thirsty you gave me something
to drink, when I was a stranger,
36 you invited me to your homes, when
I had no clothes, you gave me
clothes, when I was sick, you looked
after me, when I was in prison, you
37 came to see me.' Then the upright
will answer, 'Lord, when did we see
you hungry and give you food, or
thirsty, and give you something to
38 drink? When did we see you a
stranger, and invite you home, or
without clothing, and supply you
39 with it? When did we see you sick
40 or in prison, and go to see you?' The
king will answer, 'I tell you, in so
far as you did it to one of the hum-
blest of these brothers of mine, you
41 did it to me.' Then he will say to
those at his left, 'Begone, you ac-
cursed people, to the everlasting fire
destined for the devil and his angels!
42 For when I was hungry, you gave
me nothing to eat, and when I was
thirsty you gave me nothing to drink,
43 when I was a stranger, you did not
invite me home, when I had no
clothes, you did not supply me,
when I was sick and in prison, you
44 did not look after me.' Then they
in their turn will answer, 'Lord,
when did we see you hungry, or
thirsty, or a stranger, or in need
of clothes, or sick, or in prison, and
did not wait upon you?' Then he 45
will answer, 'I tell you, in so far as
you failed to do it for one of these
people who are humblest, you failed
to do it for me.' Then they will go 46
away to everlasting punishment, and
the upright to everlasting life."

When Jesus had finished this dis- **26**
course he said to his disciples,

"You know that in two days the 2
Passover Festival will come, and the
Son of Man will be handed over to
be crucified."

Then the high priests and the eld- 3
ers of the people gathered in the
house of the high priest, whose name
was Caiaphas, and plotted to arrest 4
Jesus by stealth and put him to death.
But they said, 5

"It must not be during the festival,
or there may be a riot."

When Jesus got back to Bethany, 6
to the house of Simon the leper, a 7
woman came up to him with an ala-
baster flask of very expensive per-
fume and poured it upon his head,
while he was at table. When his dis- 8
ciples saw it, they said indignantly,

"What was the use of wasting it
like that? It might have been sold for 9
a large sum, and the money given to
the poor."

But Jesus observed this and said 10
to them,

"Why do you bother the woman?
It is a fine thing that she has done to
me. For you always have the poor 11
among you, but you will not always
have me. In pouring this perfume on 12
me she has done something to pre-

13 pare me for burial. I tell you, wherever this good news is preached all over the world, what she has done will also be told, in memory of her."

14 Then one of the Twelve, named Judas Iscariot, went to the high
15 priests, and said,

"What will you give me if I hand him over to you?"

16 And they counted him out thirty silver pieces. And from that time he watched for a good opportunity to hand him over to them.

17 On the first day of the festival of Unleavened Bread, the disciples came to Jesus and said,

"Where do you wish us to make the preparations for you to eat the Passover supper?"

18 And he said,

"Go into the city, to a certain man, and say to him, 'The Master says, "My time is near. I am going to keep the Passover at your house with my disciples." ' "

19 So the disciples did as Jesus directed them, and prepared the Passover supper.

20 When evening came, he took his place at table with the twelve dis-
21 ciples. And as they were eating, he said,

"I tell you, one of you will betray me!"

22 They were deeply hurt and began to say to him one after another,

"Can it be I, Master?"

23 He answered,

"The man who just dipped his hand in the same dish with me is go-
24 ing to betray me. The Son of Man is to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born!"

Judas, who betrayed him, said, 25

"Can it be I, Master?"

He said to him,

"You are right!"

As they were eating Jesus took a 26 loaf and blessed it, and he broke it in pieces and gave it to his disciples, saying,

"Take this and eat it. It is my body!"

And he took the wine-cup and 27 gave thanks and gave it to them, saying,

"You must all drink from it, for 28 this is my blood which ratifies the agreement, and is to be poured out for many people, for the forgiveness of their sins. And I tell you I will 29 never drink this product of the vine again till the day when I shall drink the new wine with you in my Father's kingdom!"

After singing the hymn, they went 30 out of the city and up the Mount of Olives.

Then Jesus said to them, 31

"You will all desert me tonight, for the Scriptures say, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I 32 am raised to life again, I will go back to Galilee before you."

Peter answered, 33

"If they all desert you, I will never do it!"

Jesus said to him, 34

"I tell you, tonight, before a cock crows, you will disown me three times!"

35 Peter said to him,

"Even if I have to die with you, I will never disown you!" All the disciples said so too.

36 Then Jesus came with them to a place called Gethsemane, and he said to the disciples,

"Sit down here while I go over yonder and pray."

37 And he took Peter and Zebedee's two sons with him, and he began to show grief and distress of mind.

38 Then he said to them,

"My heart is almost breaking. You must stay here and keep watch with me."

39 And he went on a little way, and threw himself on his face, and prayed, saying,

"My Father, if it is possible, let this cup pass by me. Yet not as I please but as you do!"

40 When he went back to the disciples he found them asleep. And he said to Peter,

"Then were you not able to watch
41 with me for one hour? You must all watch, and pray that you may not be exposed to trial! One's spirit is eager, but flesh and blood are weak!"

42 He went away again a second time and prayed, saying,

"My Father, if it cannot pass by me without my drinking it, your will be done!"

43 When he came back he found them asleep again, for they could
44 hardly keep their eyes open. And he left them and went away again and prayed a third time, in the same words as before. Then he came back 45 to the disciples and said to them,

"Are you still sleeping and taking your rest? See, the time has come for the Son of Man to be handed over to wicked men! Get up! Let us be go- 46 ing! Look! Here comes my betrayer!"

Just as he was speaking, Judas, one 47 of the Twelve, came up, and with him a great crowd with swords and clubs, from the high priests and the elders of the people. Now the man 48 who betrayed him gave them a signal, saying

"The one I kiss is the man. Seize him!"

And he went straight up to Jesus 49 and said,

"Good evening, Master!" and kissed him affectionately.

Jesus said to him, 50

"My friend, what are you here for?"

Then they came up and laid hands on Jesus and secured him. One of the 51 men with Jesus put out his hand and drew his sword, and striking at the high priest's slave, cut his ear off. Then Jesus said to him, 52

"Put your sword back where it belongs! For all who draw the sword will die by the sword. Do you sup- 53 pose I cannot appeal to my Father, and he would at once furnish me more than twelve legions of angels? But then how are the Scriptures to 54 be fulfilled, which say that this must happen?"

55 At that same time Jesus said to the crowd,

"Have you come out to arrest me with swords and clubs, as though I were a robber? Day after day I have sat in the Temple teaching, and you
56 never seized me. But this has all taken place in fulfilment of the writings of the prophets."

Then all the disciples left him and made their escape.

57 The men who had seized Jesus took him away to Caiaphas, the high priest, at whose house the scribes
58 and elders had gathered. And Peter followed him at a distance as far as the courtyard of the high priest's house, and he went inside and sat down among the attendants to see
59 how it came out. Now the high priests and the whole council were trying to get false testimony against Jesus, so that they might put him to
60 death. And they could not, although many false witnesses presented
61 themselves. But finally two came forward and said,

"This man said, 'I can tear down the sanctuary of God, and build it up in three days.' "

62 And the high priest got up and said to him,

"Have you no answer to make? What about their evidence against you?"

63 But Jesus was silent. And the high priest said to him,

"I charge you, on your oath, by the living God, tell us whether you are the Christ, the son of God."

64 Jesus said to him,

"It is true. Why, I tell you, you will soon see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the sky!"

Then the high priest tore his cloth- 65
ing and said,

"He has uttered blasphemy! What do we want of witnesses now? Here you have heard his blasphemy! What is your decision?" 66

They answered,

"He deserves death."

Then they spat in his face and 67
struck him, and others slapped him saying,

"Show us you are a prophet, you 68
Christ! Who was it that struck you?"

Now Peter was sitting outside in 69
in the courtyard, and a maid came up to him, and said,

"You were with Jesus the Galilean, too!"

But he denied it before them all, 70
and said,

"I do not know what you mean."

And he went out into the gateway, 71
and another maid saw him, and said to the men there,

"This fellow was with Jesus the Nazarene!"

He denied it again, with an oath, 72
and said,

"I do not know the man!"

A little while after the bystanders 73
came up to Peter and said,

"You are certainly one of them too, for your accent shows it!"

Then he started to swear with the 74
strongest oaths,

"I do not know the man!"

75 And at that moment a cock crowed. And Peter remembered Jesus' words when he had said,

"Before a cock crows, you will disown me three times!"

And he went outside and wept bitterly.

27 When it was morning, all the high priests and elders of the people held a consultation about Jesus, with a 2 view to putting him to death. And they bound him and led him away and handed him over to Pilate the governor.

3 Then Judas who had betrayed him, when he saw that he had been condemned, in his remorse brought back the thirty silver pieces to the high 4 priests and elders, and said,

"I did wrong when I handed an innocent man over to death!"

They said,

"What is that to us? See to it yourself."

5 And he threw down the silver and left the Temple and went off and 6 hung himself. The high priests gathered up the money, and they said,

"It is not legal to put this into the Temple treasury, for it is blood money."

7 So after consultation they bought with it the Potter's Field as a burial 8 ground for strangers. That is why that piece of ground has ever since 9 been called the Field of Blood. So the words spoken by the prophet Jeremiah were fulfilled: "They took the thirty silver pieces, the price of the one whose price had been fixed, on whom some of the Israelites had set a price, and gave them for the 10 Potter's Field as the Lord directed me."

Now Jesus stood before the gover- 11 nor, and the governor asked him,

"Are you the king of the Jews?"

Jesus said,

"Yes."

And while the high priests and 12 elders were making their charges against him, he made no answer. Then Pilate said to him, 13

"Do you not hear what evidence they are bringing against you?"

And he made him no reply to even 14 a single accusation, so that the governor was greatly surprised. Now at 15 festival time the governor was accustomed to release for the people any prisoner whom they chose, and 16 at this time there was a notorious prisoner named Barabbas. So when 17 they gathered to ask this, Pilate said to them,

"Which one do you want me to release for you, Barabbas, or Jesus, the so-called Christ?"

For he knew that they had handed 18 him over to him out of envy. Now 19 while he was on the bench his wife sent to him to say,

"Do not have anything to do with that innocent man, for I have just had a painful experience in a dream about him."

But the high priests and the elders 20 prevailed on the crowd to ask for Barabbas, and to have Jesus put to death. And the governor answered, 21

"Which of the two do you want me to release for you?"

They said,
"Barabbas!"
22 Pilate said to them,
"Then what am I to do with Jesus, the so-called Christ?"
They all said,
"Have him crucified!"
23 He said,
"Why, what has he done that is wrong?"
But they shouted all the louder,
"Have him crucified!"
24 When Pilate saw that he was accomplishing nothing but that a riot was beginning instead, he took some water and washed his hands in the presence of the crowd, saying,
"I am not responsible for this man's death; you must see to it yourselves."
25 And all the people answered,
"His blood be on us and on our children!"
26 Then he released Barabbas for them, and he had Jesus flogged and handed him over to be crucified.
27 Then the governor's soldiers took Jesus into the governor's house, and got the whole battalion together
28 about him. And they stripped him
29 and put a red cloak on him, and made a wreath of thorns and put it on his head, and they put a stick in his hand, and knelt down before him in mockery, saying,
"Long live the king of the Jews!"
30 And they spat at him, and took the stick and struck him on the head.
31 And when they had finished making sport of him, they took off the cloak, and put his own clothes on him, and led him away to be crucified.

32 As they went out of the city they came upon a Cyrenian named Simon, and they forced him to carry Jesus' cross. When they came to a place 33 called Golgotha, which means the Place of the Skull, they offered him 34 a drink of wine mixed with gall, and when he tasted it he would not drink it. And they crucified him and di- 35 vided his clothes among them by drawing lots, and sat down there to 36 keep watch of him. They put above 37 his head the charge against him, which read,
"This is Jesus, the king of the Jews."

38 There were two robbers crucified with him at the time, one at his 39 right and one at his left. And the passers-by jeered at him, shaking their heads and saying, 40
"You who would tear down the sanctuary, and build one in three days, save yourself! If you are the Son of God, come down from the cross!"

41 The high priests, too, made sport of him with the scribes and elders, and said,
"He saved others, but he cannot 42 save himself! He is King of Israel; let him come down from the cross now, and we will believe in him. He 43 trusts in God; let God deliver him if he cares for him, for he said he was God's son."

44 Even the robbers who were crucified with him abused him in the same way.

45 Now from noon there was dark-

ness over the whole country until
46 three o'clock. And about three, Jesus called out loudly,

"Eloi, Eloi, lema sabachthani?" that is, "My God! My God! Why have you forsaken me?"

47 Some of the bystanders when they heard it said,

"The man is calling for Elijah!"

48 And one of them ran off at once and got a sponge and soaked it in sour wine and put it on the end of a stick and held it up to him to drink.

49 But the others said,

"Let us see whether Elijah will come to save him."

50 But Jesus cried out again loudly,
51 and gave up his spirit. And at once the curtain of the sanctuary was torn
52 in two from top to bottom. The earth shook, the rocks split, the tombs opened, and many of the saints who
53 had fallen asleep rose and left their tombs and after his resurrection went into the holy city and showed
54 themselves to many people. And the captain and the men with him who were watching Jesus, when they saw the earthquake and all that was happening, were dreadfully frightened and said,

"He surely must have been a son of God!"

55 There were several women there watching from a distance who had followed Jesus from Galilee to wait
56 upon him, among them Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

57 In the evening a rich man named Joseph, from Arimathea, who had himself been a disciple of Jesus, came. He went to Pilate and asked 58
him for Jesus' body. Then Pilate ordered it to be given to him. And 59
Joseph took the body and wrapped it in a piece of clean linen, and laid it 60
in a new tomb that belonged to him, that he had cut in the rock, and he rolled a great stone over the doorway of the tomb, and went away. And Mary of Magdala and the other 61
Mary remained there, sitting before the tomb.

On the next day, that is, the day 62
after the Preparation Day, the high priests and Pharisees went in a body to Pilate and said, 63

"Sir, we remember that when this imposter was alive he said, 'After three days I will rise again!' Give 64
orders, therefore, to have the tomb closely guarded till the third day, so that his disciples cannot come and steal him, and then tell the people that he is risen from the dead, and that delusion be worse than the other was."

Pilate said to them, 65

"Take a guard of soldiers, and go and make it as secure as you can."

And they went and set the guard 66
and put a seal on the stone.

After the Sabbath, as the first day 28
of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb. And there was 2
a great earthquake. For an angel of the Lord came down from heaven and went and rolled the stone back and sat upon it. His appearance was 3

like lightning and his clothing was as
4 white as snow. The men on guard
trembled with fear of him, and be-
5 came like dead men. And the angel
said to the women,

"You need not be afraid. I know that you are looking for Jesus who
6 was crucified. He is not here, he has risen, as he said he would do. Come and see the place where he was lying.
7 Now go quickly and tell his disciples, 'He has risen from the dead, and is going back to Galilee before you. You will see him there.' Now I have given you my message."

8 And they hurried away from the tomb frightened and yet overjoyed, and ran to tell the news to his dis-
9 ciples. And Jesus himself met them, and said,

"Good morning!"

And they went up to him and clasped his feet, and bowed to the
10 ground before him. Jesus said to them,

"You need not be afraid. Go and tell my brothers to go to Galilee and they will see me there."

11 While they were on their way, some of the guard went into the city and reported to the high priests all
12 that had happened. And they got together and consulted with the elders, and gave the soldiers a large sum of
13 money, and said to them,

"Tell people that his disciples came in the night and stole him away while you were asleep. And if news
14 of it reaches the governor, we will satisfy him, and see that you do not get into trouble."

15 So they took the money and did as they were told. And this story has been current among the Jews ever since.

16 And the eleven disciples went to Galilee to the mountain to which
17 Jesus had directed them. There they saw him and bowed down before him, though some were in doubt about it.

18 And Jesus came up to them and said,

"Full authority in heaven and on the earth has been given to me.
19 Therefore go and make disciples of all the heathen, baptize them in the name of the Father, the Son, and the
20 holy Spirit, and teach them to observe all the commands that I have given you. I will always be with you, to the very close of the age."

The Gospel According to

MARK

1 The beginning of the good
news of Jesus Christ.
2 As it is written in the
prophet Isaiah,
"Here I send my messenger on
before you;
He will prepare your way;
3 Hark! Someone is shouting in
the desert,
'Get the Lord's way ready,
Make his paths straight,' "
4 John the baptizer appeared in the
desert, and preached repentance and
baptism in order to obtain the for-
5 giveness of sins. And all Judea and
everybody in Jerusalem went out to
him there, and accepted baptism
from him in the Jordan River, ac-
6 knowledging their sins. John's cloth-
ing was made of hair cloth, and the
belt around his waist was leather,
and he lived on dried locusts and wild
7 honey. And this was his message:
"After me there is coming one
stronger than I am, one whose shoes
I am not fit to stoop down and untie.
8 I have baptized you in water, but he
will baptize you in the holy Spirit."

9 It was in those days that Jesus
came from Nazareth in Galilee, and
was baptized by John in the Jordan.
And just as he was coming up out
of the water he saw the heavens torn
open and the Spirit coming down like
a dove to enter into him, and out of
the heavens came a voice:
"You are my Son, my Beloved!
You are my Chosen!"
The spirit immediately drove him
out into the desert. And he remained
in the desert for forty days, and
Satan tried to tempt him there; and
he was among the wild animals;
and the angels waited on him.
After John was arrested, Jesus
went into Galilee proclaiming the
good news from God, saying,
"The time has come and the
reign of God is near; repent, and be-
lieve this good news."
As he was passing along the shore
of the Sea of Galilee, he saw Simon
and his brother Andrew casting their
nets in the sea, for they were fisher-
men. Jesus said to them,
"Come, follow me, and I will
make you fish for men."
They immediately abandoned their
nets and followed him. He went on
a little further and saw James, the
son of Zebedee, and his brother
John; they too were in their boat
putting their nets in order. He im-

mediately called them. And they left their father Zebedee in the boat with the hired men and went off after him.

21 They proceeded to Capernaum, and on the very first Sabbath he went
22 to the synagogue and taught. And they were amazed at his teaching, for he taught them like one who had authority, and not like the scribes.
23 Just then there was in their synagogue a man under the control of a foul spirit, and he cried out,
24 "What do you want of us, Jesus, you Nazarene? Have you come to destroy us? I know who you are, you are God's holy One!"
25 Jesus reproved him, and said, "Silence! Get out of him!"
26 The foul spirit convulsed the man and gave a loud cry and went out of
27 him. And they were all so amazed that they discussed it with one another, and said,

"What does this mean? It is a new teaching! He gives orders with authority even to the foul spirits, and they obey him!"

28 And his fame immediately spread in all directions through the whole neighborhood of Galilee.

29 As soon as they left the synagogue, they went with James and John to the house of Simon and An-
30 drew. Simon's mother-in-law was in bed, sick with a fever, and they im-
31 mediately told him about her. And he went up to her, and grasping her hand, he made her rise. And the fever left her, and she waited on them.

32 In the evening, after sunset, they brought to him all who were sick or possessed by demons, and the whole 33
town was gathered at the door. And he cured many who were sick 34
with various diseases, and drove out many demons, and he would not let the demons speak, because they knew that he was Christ.

Early in the morning, long before 35
daylight, he got up and left the house and went off to a lonely spot, and prayed there. And Simon and his 36
companions sought him out and found him, and said to him, 37

"They are all looking for you!"

He said to them, 38

"Let us go somewhere else, to the neighboring country towns, so that I may preach in them, too, for that is why I came out here."

So he went all through Galilee, 39
preaching in their synagogues and driving out the demons.

There came to him a leper appeal- 40
ing to him on his knees, saying to him,

"If you only choose, you can cure me."

And he pitied him and stretched 41
out his hand and touched him, and said to him,

"I do choose! Be cured!"

And the leprosy immediately left 42
him, and he was cured. And Jesus 43
immediately drove him away with a stern warning, saying to him, 44

"See that you say nothing about this to anybody, but begone! show yourself to the priest, and in proof of your cure make the offerings for your purification which Moses prescribed."

45 But he went off and began to talk so much about it, and to spread the story so widely, that Jesus could no longer go into a town openly, but stayed out in unfrequented places, and people came to him from every direction.

2 Some days later he came back to Capernaum, and people heard that 2 he was at home, and such a crowd gathered that after a while there was no room even around the door, and he was telling them his message. 3 And some people came bringing to him a man who was paralyzed, four 4 of them carrying him. As they could not get him near Jesus on account of the crowd, they broke open the roof just over his head, and through the opening they lowered the mat with 5 the paralytic lying on it. When Jesus saw their faith, he said to the paralytic,

"My son, your sins are forgiven."

6 There were some scribes sitting there pondering and saying to themselves,

7 "Why does this man talk so? This is blasphemy. Who can forgive sins but God alone?"

8 Jesus, at once perceiving by his spirit that they were pondering over this, said to them,

9 "Why do you ponder over this in your minds? Which is easier, to say to this paralytic, 'Your sins are forgiven,' or to say to him, 'Get up and 10 pick up your mat and walk'? But to let you know that the Son of Man has authority to forgive sins on 11 earth," turning to the paralytic he said, "I tell you, get up, pick up your mat, and go home!"

12 And he got up, and immediately picked up his mat and went out before them all, so that they were all astonished and acknowledged the power of God, saying,

"We never saw anything like this before."

13 He went out of the town again and along the shore, and all the people came to him and he taught them. 14 And as he was passing along he saw Levi, the son of Alpheus, sitting at the tollhouse, and he said to him,

"Follow me."

And he got up and followed him.

15 He was at table in his house, and many tax-collectors and irreligious people were there at table with him and his disciples, for there were many of them among his followers. 16 And when the scribes who were of the Pharisees' party saw that he was eating with irreligious people and tax-collectors, they said to his disciples,

"Why does he eat with tax-collectors and irreligious people?"

17 Jesus heard it, and said to them,

"It is not well people but the sick who have to have the doctor. I did not come to invite the pious but the irreligious."

18 Now John's disciples and the Pharisees were keeping a fast. And people came and asked him,

"Why is it that when John's disciples and the disciples of the Pharisees are keeping the fast, yours are not keeping it?"

19 Jesus said to them,
"Can wedding guests fast while the bridegroom is with them? As long as they have the bridegroom
20 with them they cannot fast. But a time will come when the bridegroom will be taken from them, and when
21 that day comes, they will fast. No one sews a patch of unshrunken cloth on an old coat; or if he does, the patch tears away, the new from the old, and makes the hole worse than
22 ever. And no one pours new wine into old wine-skins; or if he does, the wine bursts the skins, and the wine is lost, and the skins too. New wine has to be put into fresh skins."
23 He happened to be passing through the wheat fields on the Sabbath, and his disciples began to pick the heads of wheat as they made their way
24 through. And the Pharisees said to him,
"Look! Why are they doing what it is against the law to do on the Sabbath?"
25 He said to them,
"Did you never read what David did, when he was in need and hun-
26 gry, he and his men? How is it that he went into the house of God when Abiathar was high priest, and ate the Presentation Loaves, which it is against the law for anyone but the priests to eat, and gave some to his companions too?"
27 And he said to them,
"The Sabbath was made for man,
28 not man for the Sabbath, and so the Son of Man is master even of the Sabbath."

3 He went again to a synagogue, and there was a man there with one hand
2 withered. And they were watching him closely, to see whether he would cure him on the Sabbath, in order to get a charge to bring against him.
1 He said to the man with the withered hand,
"Get up and come forward."
4 And he said to them,
"Is it allowable to do people good on the Sabbath, or to do them harm? To save life, or to kill?" But they
5 made no answer. And he looked around at them with anger, hurt by their obstinacy, and he said to the man,
"Hold our your hand!"
6 And he held it out, and his hand was cured. Then the Pharisees left the synagogue and immediately consulted with the Herodians about Jesus, with a view to putting him to death.
7 So Jesus retired with his disciples to the seashore, and a great many people from Galilee followed him,
8 and from Judea and Jerusalem and Idumea and from the other side of the Jordan and from the neighborhood of Tyre and Sidon a great many who had heard of the things he was
9 doing came to him. He told his disciples to have a boat always ready for his use, to prevent his being
10 crushed by the crowd. For he cured so many people that all who had any ailments pressed up to him to touch
11 him. And whenever the foul spirits saw him, they fell down before him and screamed out,

12 "You are the Son of God!" And
he warned them repeatedly not to
tell who he was.
13 And he went up the mountain and
summoned those whom he wanted,
14 and they went to him. He appointed
twelve of them, whom he called
apostles, to be with him and to be
15 sent out to preach, with power to
16 drive out the demons. These were
the twelve he appointed: Peter,
which was the name he gave to Si-
17 mon, James the son of Zebedee, and
John, James's brother (he named
them Boanerges, that is, Sons of
18 Thunder), Andrew, Philip, Bartholo-
mew, Matthew, Thomas, James the
son of Alpheus, Thaddeus, Simon
19 the Zealot, and Judas Iscariot, who
betrayed him.
20 Then he went home. And again
the crowd gathered in such numbers
that there was no chance for them
21 even to have their meals. His rela-
tives heard of it and came over to
stop him, for they said that he was
22 out of his mind. And the scribes who
had come down from Jerusalem said
that he was possessed by Beelzebub
and drove out demons by the help of
23 the prince of demons. So he called
them to him and spoke to them in
figures, saying,
"How can Satan drive Satan out?
24 If a kingdom is disunited, that king-
25 dom cannot last. And if a household
is disunited, that household cannot
26 last. And if Satan has rebelled against
himself and become disunited, he
cannot last but is coming to his end.
27 But no one can go into a strong man's
house and carry off his property un-
less he first binds the strong man;
after that he can plunder his house.
I tell you, men will be forgiven for 28
everything, for all their sins and all
the abusive things they say. But 29
whoever reviles the holy Spirit can
never be forgiven, but is guilty of an
unending sin."
This was because they said, "He 30
is possessed by a foul spirit."
And his mother and his brothers 31
came. And they stood outside the
house and sent word in to him to
come outside to them. There was a 32
crowd sitting around him when they
told him,
"Your mother and your brothers
are outside asking for you."
He answered, 33
"Who are my mother and my
brothers?"
And looking around at the people 34
sitting about him, he said,
"Here are my mother and my
brothers! Whoever does the will of 35
God is my brother and sister and
mother."
Then he began again to teach by 4
the seashore. And a crowd gathered
around him so great that he got into
a boat and sat in it, a little way from
the shore, while all the people were
on the land close to the water. He 2
taught them many lessons in figures,
and said to them in the course of his
teaching,
"Listen: A sower went out to 3
sow, and as he was sowing, some of 4
the seed chanced to fall by the path,
and the birds came and ate it up.

5 Some of it fell on rocky ground, and
where there was not much soil, and
it sprang up at once because the soil
6 was not deep, but when the sun came
up, it was scorched, and withered up,
7 because it had no root. Some of the
seed fell among the thorns, and the
thorns grew up and choked it out,
8 and it yielded no grain. And some
fell on good soil, and came up and
grew and yielded thirty, sixty, even
a hundredfold."

9 And he said,

"Let him who has ears be sure to
listen!"

10 When he was by himself, those
who stayed about him with the
Twelve asked him about the figures
11 he had used. And he said to them,

"To you has been intrusted the
secret of the reign of God, but to
those outsiders everything is offered
in figures, so that

" 'They may look and look and
yet not see,
12 And listen and listen and yet
not understand,
13 Lest possibly they should turn
and be forgiven.' "

And he said to them,

"If you do not understand this
figure, then how will you understand
14 my other figures? What the sower
15 sows is the message. The ones by the
path are those into whose hearts the
message falls, and as soon as they
hear it Satan comes and carries off
the message that has been sown in
16 their hearts. It is so too with the
ones sown on the rocky ground;
they gladly accept the message as
soon as they hear it, but it takes no 17
real root in them and they last only
a little while; then when trouble or
persecution comes because of the
message they give it up at once. It is 18
different with those sown among the
thorns. They are people who listen
to the message, but the worries of 19
the time and the pleasure of being
rich and passions for other things
creep in and choke the message out
and it yields nothing. And the ones 20
sown in good ground are the people
who listen to the message and wel-
come it and yield thirty, sixty, even
a hundredfold.

"Do people get out the lamp," he 21
said to them, "and then put it under
the peck-measure, or under the bed,
instead of putting it up on the lamp-
stand? For no one hides anything 22
except for the purpose of sometime
bringing it to light again, and peo-
ple keep things secret only to reveal
them some day. If anyone has ears 23
let him be sure to listen.

"Take care what you hear," he 24
said to them. "The measure you give
will be given to you, and even more
besides. For a man who has will have 25
more given him, and from a man who
has nothing, even what he has will be
taken away.

"The reign of God," he said, "is 26
like a man scattering seed on the
ground, and then sleeping at night 27
and getting up by day, while the
seed sprouts and comes up, without
his knowing it. The ground of itself 28
is productive, putting forth first a
blade, then a head, then fully de-

29 veloped wheat in the head. But as soon as the crop will let him, the man goes in with his sickle, for the harvest time has come.

30 "How can we find any comparison," he said, "for the reign of God, or what figure can we use to describe
31 it? It is like a mustard seed, which, when sown in the ground, though it is the smallest of all the seeds in the
32 world, yet once sown, comes up and grows to be the largest of all the plants, and produces branches so large that the wild birds can roost under the shelter of it."

33 With many such figures he told them the message, as far as they
34 were able to receive it. He said nothing to them except in figures, but in private he explained everything to his own disciples.

35 That same day when it was evening he said to them,

"Let us cross to the other side."

36 So they left the crowd and took him away in the boat in which he was sitting. There were other boats
37 with him. And a heavy squall of wind came on and the waves dashed into the boat, so that it was begin-
38 ning to fill. He was in the stern, asleep on the cushion. And they woke him up and said to him,

"Master, does it make no difference to you that we are sinking?"

39 Then he awoke and reproved the wind, and said to the sea,

"Hush! Silence!"

And the wind went down and
40 there was a great calm. And he said to them,

"Why are you afraid? Have you still no faith?"

And they were very much fright- 41
ened, and said to one another,

"Who can he be? For even the wind and the sea obey him."

So they reached the other side of 5
the sea, and landed in the region of Gerasa. As soon as he got out of the 2
boat, a man possessed by a foul spirit came out of the burial places near by to meet him. This man lived 3
among the tombs, and no one could any longer secure him even with a chain, for he had often been fastened 4
with fetters and chains and had snapped the chains and broken the fetters; and there was no one strong enough to master him, and night and 5
day he was always shrieking among the tombs and on the hills and cutting himself with stones. And catch- 6
ing sight of Jesus in the distance he ran up and made obeisance to him and screamed out, 7

"What do you want of me, Jesus, son of the Most High God? In God's name, I implore you, do not torture me." For he was saying to him, 8

"You foul spirit, come out of this man."

He asked him, 9

"What is your name?"

He said,

"My name is Legion, for there are many of us."

And they begged him earnestly 10
not to send them out of that country.

Now there was a great drove of 11
pigs feeding there on the hillside. And they implored him, 12

"Send us among the pigs, let us go into them."

13 So he gave them permission. And the foul spirits came out and went into the pigs, and the drove of about two thousand rushed over the steep bank into the sea and were drowned
14 in the sea. And the men who tended them ran away and spread the news in the town and in the country around, and the people came to see
15 what had happened. When they came to Jesus and found the demoniac sitting there with his clothes on and in his right mind—the same man who had been possessed by Legion
16 —they were frightened. And those who had seen it told them what had happened to the demoniac, and all
17 about the pigs. And they began to
18 beg him to leave their district. As he was getting into the boat, the man who had been possessed begged to
19 be allowed to go with him. And he would not permit it, but said to him,

"Go home to your own people, and tell them all the Lord has done for you and how he took pity on
20 you." And he went off and began to tell everybody in the Ten Towns all Jesus had done for him; and they were all astonished.

21 When Jesus had crossed again in the boat to the other side, a great crowd gathered about him as he
22 stood on the shore. And a man named Jairus, the leader of a synagogue, came up and seeing him threw him-
23 self at his feet and appealed to him, saying,

"My little daughter is at the point of death. Come, lay your hands on her, so that she may get well and live!"

So he went with him. And a great 24
crowd followed him and pressed around him. And a woman who had 25
had a hemorrhage for twelve years and had had a great deal of treatment from various doctors and had spent 26
all that she had and had not been benefited at all but had actually grown worse, had heard about Jesus. 27
And she came up in the crowd behind him and touched his coat, for 28
she said,

"If I can only touch his clothes, I shall get well."

The hemorrhage stopped at once, 29
and she felt in her body that she was cured. Jesus instantly perceived that 30
healing power had passed from him, and he turned around in the crowd and said,

"Who touched my clothes?"

His disciples said to him, 31

"You see the crowd pressing around you, and yet you ask, 'Who touched me?' "

But he still looked around to see 32
the person who had done it. The 33
woman, knowing what had happened to her, came forward frightened and trembling, and threw herself down at his feet and told him the whole truth. And he said to her, 34

"My daughter, it is your faith that has cured you. Go in peace and be free from your disease."

Even as he spoke people came 35
from the house of the leader of the synagogue and said,

"Your daughter is dead. Why should you trouble the Master any further?"

36 But Jesus paid no attention to what they said, but said to the leader of the synagogue,

"Do not be afraid, just have faith."

37 He let no one go with him but Peter, James, and James's brother
38 John. They came to the house of the leader of the synagogue, and there he found everything in confusion, and people weeping and wailing
39 loudly. And he went into the house and said to them,

"What is the meaning of all this confusion and crying? The child is
40 not dead, she is asleep." And they laughed at him. But he drove them all out, and took the child's father and mother and the men who were with him and went into the room
41 where the child was lying. And he grasped her hand and said to her,

"Taleitha, koum!"—that is to say, "Little girl, I tell you, get up!"

42 And the little girl immediately got up and walked about, for she was twelve years old. The moment they saw it they were utterly amazed.
43 And he strictly forbade them to let anyone know of it, and told them to give her something to eat.

6 Leaving there he went, followed by his disciples, to his own part of
2 the country. When the Sabbath came he began to teach in the synagogue. And the people were astonished when they heard him, and said,

"Where did he get all this? How does he come to have such wisdom? How are such marvelous things done through him? Is he not the carpenter, 3
Mary's son, and the brother of James, Joses, Judas, and Simon? And do not his sisters live here among us?"

And they took offense at him. 4
Jesus said to them,

"A prophet is treated with honor everywhere except in his native place and among his relatives and at his home."

He could not do any wonder there, 5
except that he put his hands on a few sick people and cured them. And he 6
wondered at their want of faith.

Then he went around among the 7
villages teaching. And he called the Twelve to him and sent them off two by two, giving them power over the foul spirits. He forbade them to take 8
anything for the journey except a staff—no bread, no bag, no small change even in their girdles; they 9
were to go in sandals, and not to wear two shirts. And he said to 10
them,

"Whenever you go to stay at a house, remain in it till you leave that place. If any place refuses to receive 11
you or to listen to you, when you leave it shake off the very dust from the soles of your feet as a warning to them."

So they went out and preached 12
that men should repent, and drove out many demons, and anointed 13
many sick people with oil and cured them.

King Herod heard of him, for his 14
name was now well known, and peo-

ple were saying that John the baptizer had risen from the dead, and that that was why he was endowed with these extraordinary powers.
15 But others said he was Elijah, and still others that he was a prophet of
16 the old prophetic kind. But when Herod heard of him he said,

"John, whom I beheaded, has risen from the dead."

17 For it was Herod who had sent and seized John and bound him and put him in prison, on account of Herodias, his brother Philip's wife, because
18 Herod had married her. For John said to Herod,

"It is not right for you to be living with your brother's wife."

19 Herodias felt bitterly toward him and wanted to kill him. But she could
20 not do it, for Herod stood in awe of John, knowing that he was an upright and holy man, and he protected him. And when he heard him talk he was very much disturbed, and yet he
21 liked to hear him. When a holiday came and Herod on his birthday gave a banquet to his courtiers and officers and to the leading men of
22 Galilee, Herodias' own daughter came in and danced for them. And Herod and his guests were delighted, and the king said to the girl,

"Ask me for anything you like and I will give it to you."

23 And he made oath to her,

"I will give you whatever you ask me for, up to half my kingdom."

24 When she had left the room she said to her mother,

"What shall I ask him for?"

But she said,

"The head of John the baptizer."

And she hurried back at once to 25
the king and asked him for it, saying,

"I want you right away to give me John the Baptist's head on a platter."

The king was exceedingly sorry, 26
but on account of his oath and his guests he did not like to break his word to her, and he immediately sent 27
one of his guard with orders to get John's head. And he went off and beheaded him in the prison and 28
brought back his head on a platter and gave it to the girl, and the girl gave it to her mother. When his dis- 29
ciples heard of it they came and took his body away and put it in a tomb.

The apostles rejoined Jesus and re- 30
ported to him all they had done and taught. And he said to them, 31

"Come away by yourselves to some quiet place, and rest a little while."

For people were coming and going in large numbers, and they had no time even for meals. So they set off 32
by themselves in their boat for a secluded place. And many people 33
saw them start and knew of it, and hurried around by land from all the neighboring towns, and got ahead of them. So when he got out of the boat, 34
he found a great crowd gathered, and his heart was touched at the sight of them, because they were like sheep that have no shepherd; and he proceeded to teach them a great deal. When it grew late his dis- 35
ciples came up to him and said,

36 "This is a lonely place and it is getting late. Send the people off to the farms and villages around to buy themselves something to eat."

37 But he answered,

"Give them food yourselves."

They said to him,

"Can we go and buy forty dollars' worth of bread and give it to them to eat?"

38 But he said to them,

"How many loaves have you? Go and see."

They looked, and told him,

"Five, and two fish."

39 And he directed them all to sit down in parties on the fresh grass.

40 And they threw themselves down in groups, in hundreds and in fifties.

41 Then he took the five loaves and the two fish and looked up to heaven and blessed the loaves and broke them in pieces and gave them to the disciples to pass to the people; and he divided the two fish among them all.

42 And they all ate and had enough.

43 And the pieces they gathered up filled twelve baskets, besides the

44 pieces of the fish. There were five thousand men who ate the loaves.

45 He immediately had his disciples get into the boat and cross before him to the other side toward Bethsaida, while he was dismissing the

46 crowd. When he had taken leave of the people he went up on the moun-

47 tain to pray. When evening came on, the boat was in the middle of the

48 sea, and he was alone on shore. And he saw that they were straining at the oars, for the wind was against them, and toward morning he went out to them, walking on the sea, and was going to pass them. When they 49 saw him walking on the sea, they thought it was a ghost and screamed aloud, for they all saw him and were 50 terrified. But he immediately spoke to them and said,

"Take courage, it is I. Do not be afraid."

Then he went up to them and got 51 into the boat. And the wind fell. And 52 they were perfectly beside themselves, for they had not understood about the loaves, but their minds were blinded.

They crossed over to the other 53 side and came to Gennesaret and moored the boat. As soon as they 54 came ashore, the people recognized Jesus, and they hurried all over the 55 countryside and began to bring the sick to him on their mats, wherever they heard he was. And whatever 56 village or town or farm he went to, they would lay their sick in the streets and beg him to let them touch just the tassel of his cloak, and all who touched it were cured.

7 The Pharisees gathered about him with some scribes who had come 2 from Jerusalem. They had noticed that some of his disciples ate their food without first giving their hands a ceremonial washing to purify them. 3 For the Pharisees and all the Jews observe the rules handed down from their ancestors, and will not eat until they have washed their hands in a 4 particular way, and they will not eat anything from the market with-

out first purifying it by sprinkling it, and they have a number of other observances which have come down to them, in the way of washing cups,
5 pitchers, and basins. And the Pharisees and the scribes asked him,

"Why do your disciples not observe the rules handed down by our ancestors, but eat their food without purifying their hands?"

6 But he said to them,

"It was about you hypocrites that Isaiah prophesied so finely, in the words,

" 'This people honor me with their lips,
Yet their hearts are far away from me.
7 But their worship of me is all in vain,
For the lessons they teach are but human precepts.'

8 "You give up what God has commanded and hold fast to what men have handed down.

9 "How skilful you are," he said to them, "in nullifying what God has commanded in order to observe what
10 has been handed down to you. For Moses said, 'Honor your father and your mother,' and again, 'Whoever abuses his father or mother must be
11 put to death.' But you say, 'If a man says to his father or mother, "Anything of mine that might have been of use to you is Korban," ' that is,
12 consecrated to God, you let him off from doing anything more for his
13 father or mother, and so you nullify what God has said by what you have handed down. You have many such practices."

14 He called the people to him again and said to them,

15 "Listen to me, all of you, and understand this. Nothing that goes into a man from outside can pollute him. It is what comes out of a man that pollutes him."

17 When he had left the crowd and gone home, his disciples asked him
18 what he meant by this figure. And he said to them,

"Have not even you any understanding then? Do you not see that nothing that goes into a man from
19 outside can pollute him, since it does not go into his heart but into his stomach and then is disposed of?" So he declared all food clean. He
20 went on to say,

21 "It is what comes out of a man that pollutes him. For it is from inside, from men's hearts, that designs
22 of evil come; immorality, stealing, murder, adultery, greed, malice, deceit, indecency, envy, abusiveness,
23 arrogance, folly—all these evils come from inside, and they pollute a man."

24 He left that place and went to the neighborhood of Tyre and Sidon. And he went into a certain house, and wanted no one to know of it.
25 And he could not keep it secret, but a woman whose little daughter was possessed by a foul spirit immediately heard about him and came and
26 threw herself at his feet. Now the woman was a Greek, of Syrophoenician birth. And she begged him to

drive the demon out of her daughter.
27 He said to her,
"Let the children first eat all they want, for it is not right to take the children's bread and throw it to the dogs."
28 But she answered,
"True, sir! and still the dogs under the table eat what the children leave!"
29 He said to her,
"If you can say that, go home; the demon has left your daughter."
30 And she went home and found the child lying on the bed, and the demon gone.
31 He left the neighborhood of Tyre again and went by way of Sidon to the Sea of Galilee, crossing the dis-
32 trict of the Ten Towns. And they brought to him a man who was deaf and hardly able to speak, and they begged him to lay his hand on him.
33 He took him off by himself away from the crowd, and put his fingers in the man's ears, and touched his
34 tongue with saliva. And he looked up to heaven and sighed, and said to him,
"Ephphatha!"—which means "Open."
35 And his ears were opened and his tongue was released and he talked
36 plainly. And Jesus forbade them to tell anyone about it, but the more he forbade them the more they spread
37 the news far and wide. And people were utterly amazed, and said,
"How well he has done everything! He even makes the deaf hear and the dumb speak!"

8 In those days when a great crowd had gathered again and they had nothing to eat, he called his disciples to him and said to them,
2 "I pity these people, for they have been staying with me three days now, and they have nothing left to
3 eat. And if I send them home hungry they will give out on the way, for some of them come from a distance."
4 His disciples replied,
"Where can anyone get bread enough, here in this solitude, to satisfy these people's hunger?"
5 "How many loaves have you?" he asked.
"Seven," they said.
6 Then he ordered the people to take their places on the ground. And he took the seven loaves and gave thanks and broke them in pieces and gave them to his disciples to pass, and they passed them to the people.
7 They had a few small fish, and he blessed them and told the disciples
8 to pass them also to the people. And they ate and satisfied their hunger.
9 And the pieces that they left, that were picked up, filled seven baskets. There were about four thousand of the people. And he dismissed them.
10 Then he immediately got into the boat with his disciples and went to the district of Dalmanutha.
11 The Pharisees came out and began a discussion with him, testing him by asking him to show them a
12 sign from heaven. And he sighed deeply and said,
"Why do the men of this day ask

for a sign? I tell you, no sign will be given them."

13 And he left them and got into the boat again and crossed to the other side.

14 Now they had forgotten to bring any bread, and they had only one
15 loaf with them in the boat. And he warned them, saying,

"Look out! Be on your guard against the yeast of the Pharisees and the yeast of Herod!"

16 They were discussing with one another their being without bread.
17 And he noticed it and said to them,

"Why do you discuss your being without bread? Do you not yet see nor understand? Are your minds so
18 dull? When you have eyes can you not see, and when you have ears can
19 you not hear? Do you not remember how many baskets of pieces you picked up when I broke the five loaves in pieces for those five thousand men?"

They said to him,

"Twelve."

20 "When I broke the seven loaves in pieces for the four thousand, how many baskets of pieces did you pick up?"

They said to him,

"Seven."

21 He said to them,

"Do you not understand yet?"

22 And they came to Bethsaida. And people brought a blind man to him
23 and begged him to touch him. He took the blind man by the hand and led him outside of the village, and spitting in his eyes he laid his hands on him and asked him,

"Do you see anything?"

He looked up and said, 24

"I can see the people, for they look to me like trees, only they are moving about."

Then he laid his hands on his eyes 25 again, and he looked steadily and was cured, and saw everything plainly. And he sent him home and said to 26 him,

"Do not even go into the village."

Then Jesus and his disciples went 27 away to the villages around Caesarea Philippi. On the way he questioned his disciples and said to them,

"Who do people say that I am?"

They said to him, 28

"John the Baptist; others say Elijah, and others that you are one of the prophets."

And he asked them, 29

"But who do you say that I am?"

Peter answered and said to him,

"You are the Christ."

And he warned them not to say 30 this about him to anyone.

Then he explained to them for the 31 first time that the Son of Man must go through much suffering, and be refused by the elders and the high priests and the scribes, and be killed, and rise again three days after. He 32 told them this plainly. And Peter took him aside, and began to reprove him for it. But turning and seeing his 33 disciples he reproved Peter, and said,

"Get out of my sight, you Satan! for you do not side with God, but with men."

34 And he called the people and his disciples to him and said to them,

"If anyone wants to go with me, he must disregard himself, and take
35 his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news
36 will preserve it. For what good does it do a man to gain the whole world
37 and yet part with his life? For what can a man give to buy back his life?
38 For if anyone is ashamed of me and my teaching in this unfaithful and sinful age, then the Son of Man will be ashamed of him, when he comes back in his Father's glory, with the
9 holy angels." And he said to them, "I tell you some of you who stand here will not taste death before you see the reign of God come in its might."

2 Six days after this Jesus took Peter, James, and John with him, and led them up on a high mountain, off by
3 themselves. And his appearance underwent a change in their presence, and his clothes shone whiter than any earthly bleaching could make them.
4 And Elijah appeared to them, accompanied by Moses, and they
5 talked with Jesus. Then Peter spoke, and said to Jesus,

"Master, how good it is that we are here! Let us put up three huts, one for you and one for Moses and
6 one for Elijah." For he did not know what to say, they were so frightened. And a cloud came and
7 overshadowed them, and from the cloud came a voice,

"This is my Son, my Beloved. Listen to him."

And suddenly, on looking around, 8
they saw that there was now no one
with them but Jesus alone. As they 9
were going down the mountain, he
cautioned them to let no one know
what they had seen, until the Son of
Man should rise from the dead. And 10
they did not forget what he said, but
discussed with one another what he
meant by the rising from the dead.
And they asked him, 11

"Why do the scribes say that Elijah has to come first?"

He said to them, 12

"Elijah does come first, and reforms everything, and does not the Scripture say of the Son of Man that he will suffer much and be refused? Why, I tell you, not only has 13
Elijah come, but people have treated
him just as they pleased, as the
Scripture says about him."

When they came to the disciples, 14
they saw a great crowd around them,
and some scribes arguing with them.
And all the people were amazed 15
when they saw him, and they ran up
to him and greeted him. And he 16
asked them,

"What are you discussing with them?" One of the crowd answered, 17

"Master, I brought my son to you, for he is possessed by a dumb spirit, and wherever it seizes him 18
it throws him on the ground, and he
foams at the mouth and grinds his
teeth; and he is wasting away. I told

your disciples to drive it out, and they could not do it."

19 He answered them and said,

"O you unbelieving people, how long must I be with you? How long must I put up with you? Bring him here to me!"

20 And they brought the boy to him. As soon as the spirit saw him, it convulsed the boy, and he fell down on the ground and rolled about, foaming 21 at the mouth. Jesus asked the boy's father,

"How long has he been like this?"

And he said,

22 "From his childhood, and many a time it has thrown him into the fire or into the water, to put an end to him. But if there is anything you can do, take pity on us and help us!"

23 Jesus said to him,

"'If there is anything I can do!' Everything is possible for one who has faith!"

24 The boy's father immediately cried out,

"I have faith! Help my want of faith!"

25 Then Jesus, seeing that a crowd was rapidly gathering, reproved the foul spirit and said to it,

"You deaf and dumb spirit, get out of him, I charge you, and never enter him again!"

26 And it gave a cry and convulsed him terribly, and went out of him. And the boy was like a corpse, so that most of them said that he was 27 dead. But Jesus grasped his hand and made him rise, and he stood up. 28 When he had gone home, and his disciples were alone with him, they asked him,

"Why could not we drive it out?"

He said to them, 29

"This kind of thing can only be driven out by prayer."

And they left that place and made 30 their way through Galilee, and he did not wish anyone to know it; for 31 he was teaching his disciples, saying to them,

"The Son of Man is to be handed over to men, and they will kill him, and three days after he is killed he will rise again."

But they did not understand what 32 he meant, and they were afraid to ask him about it.

And they reached Capernaum. 33 When he got home, he asked them,

"What was it that you were discussing on the way?"

But they made no answer, for on 34 the way they had been discussing with one another which of them was the greatest. And he sat down and 35 called the Twelve in, and said to them,

"If anyone wishes to be first, he must be the last of all and the servant of all."

And he took a child and made him 36 stand among them, and he put his arms around him, and said to them,

"Whoever welcomes one child 37 like this on my account is welcoming me, and whoever welcomes me, welcomes not me but him who has sent me."

38 John said to him,
"Master, we saw a man driving out demons with your name, and we told him not to do so, for he was not one of our followers."
39 But Jesus said,
"Do not tell him not to do so, for there is no one who will use my name to do a mighty act, and be able
40 soon after to abuse me. For the man
41 who is not against us is for us. For whoever gives you a cup of water to drink, on the ground that you belong to Christ, I tell you, will certainly
42 not fail to be repaid. And whoever causes one of these humble believers to fall might better have a great millstone hung around his neck and be
43 thrown into the sea. If your hand makes you fall, cut it off. You might better enter upon life maimed, than go with both your hands to the pit, into the fire that cannot be put out.
45 And if your foot makes you fall, cut it off. You might better enter upon life crippled, than be thrown with
47 both your feet into the pit. And if your eye makes you fall, tear it out. You might better get into the Kingdom of God with only one eye than be thrown with both your eyes into
48 the pit, where the worm that feeds upon them never dies and the fire is
49 never put out. Everyone must be sea-
50 soned with fire. Salt is a good thing, but if salt loses its strength, what will you use to season it? You must have salt within you, and live in peace with one another."

10 And he left that place and went into the district of Judea and crossed the Jordan, and crowds of people again gathered about him, and again he taught them as he was accustomed to do. Some Pharisees came 2
up, and in order to test him asked him whether a man should be allowed to divorce his wife. But he 3
answered,
"What has Moses commanded you to do?"
They said, 4
"Moses permits a man to divorce his wife by drawing up a written divorce-notice."
But Jesus said to them, 5
"It was on account of your perversity that he laid down that law for you. But from the beginning of the 6
creation, 'God made them male and female. Therefore a man must leave 7
his father and mother, and he and his wife must become one,' and so they 8
are no longer two but one. Therefore 9
what God has joined together man must not try to separate."
When they reached the house the 10
disciples asked him about this again.
And he said to them, 11
"Anyone who divorces his wife and marries another woman commits adultery against his former wife, and if a woman divorces her 12
husband and marries another man, she is an adulteress."
And people brought children to 13
him to have him touch them, but the disciples reproved them for it. When 14
Jesus saw it, he was indignant, and said to them,
"Let the children come to me; do not try to stop them, for the King-

dom of God belongs to such as they.
15 I tell you, whoever does not accept
the Kingdom of God like a child
shall not enter it at all."
16 And he took the children in his
arms and laid his hands on them and
blessed them.
17 As he was starting again on his
journey, a man came running up to
him, and knelt at his feet and asked
him,
"Good master, what must I do
to make sure of eternal life?"
18 But Jesus said to him,
"Why do you call me good? No
19 one is good but God himself. You
know the commandments—'Do not
murder, Do not commit adultery,
Do not steal, Do not bear false wit-
ness, Do not defraud, Honor your
father and mother.' "
20 But he said to him,
"Master, I have obeyed all these
commandments ever since I was a
child."
21 And Jesus looked at him and loved
him, and he said to him,
"There is one thing that you lack.
Go, sell all you have, and give the
money to the poor, and then you will
have riches in heaven; and come
back and be a follower of mine."
22 But his face fell at Jesus' words,
and he went away much cast down,
for he had a great deal of property.
23 And Jesus looked around and said
to his disciples,
"How hard it will be for those
who have money to enter the King-
dom of God!"
24 But the disciples were amazed at
what he said. And Jesus said to them
again,
"My children, how hard it is to
enter the Kingdom of God! It is 25
easier for a camel to get through the
eye of a needle than for a rich man
to get into the Kingdom of God!"
They were perfectly astounded 26
and said to him,
"Then who can be saved?"
Jesus looked at them and said, 27
"For men it is impossible, but not
for God, for anything is possible for
God."
Peter started to say to him, 28
"Well, we have left all we had,
and have followed you."
Jesus said, 29
"I tell you, there is no one who
has given up home or brothers or
sisters or mother or father or chil-
dren or land for me and for the good
news, but will receive now in this 30
life a hundred times as much in
homes, brothers, sisters, mothers,
children, and lands, though not with-
out persecution—and in the coming
age eternal life. But many who are 31
first now will be last then, and the
last will be first."
As they went on their way up to 32
Jerusalem, Jesus walked ahead of
them, and they were in dismay, and
those who still followed were afraid.
And he took the Twelve aside again
and began to tell them what was
going to happen to them.
"See!" he said, "we are going up 33
to Jerusalem, and the Son of Man
will be handed over to the high
priests and scribes, and they will

condemn him to death and hand him
34 over to the heathen and they will
ridicule him and spit on him and flog
him and kill him; and three days
after he will rise again."
35 And Zebedee's two sons, James
and John, came up to him and said,
"Master, we want you to do for
us whatever we ask."
36 He said to them,
"What do you want me to do for
you?"
37 They said to him,
"Let us sit one at your right hand
and one at your left, in your tri-
umph."
38 Jesus said to them,
"You do not know what you are
asking for. Can you drink the cup
that I am drinking, or undergo the
baptism that I am undergoing?"
39 They said to him,
"Yes, we can."
Jesus said to them,
"Then you shall drink the cup
that I am drinking, and you shall
undergo the baptism that I am under-
40 going; but as for sitting at my right
or at my left, that is not mine to
give, but belongs to those for whom
it is destined."
41 When the other ten heard of this
they were at first very indignant at
42 James and John. And Jesus called
them to him, and said to them,
"You know that those who are
supposed to rule the heathen lord it
over them, and their great men tyr-
43 annize over them; but it is not to be
so among you. Whoever wants to
be great among you must be your
servant, and whoever wants to hold 44
the first place among you must be
everybody's slave. For the Son of 45
Man himself has not come to be
waited on, but to wait on other peo-
ple, and to give his life to free many
others."

And they came to Jericho. As he 46
was leaving the town with his dis-
ciples and a great crowd, Timaeus'
son Bartimaeus, a blind beggar, was
sitting at the roadside. When he 47
heard that it was Jesus of Nazareth
he began to cry out,
"Jesus, you son of David, take
pity on me!"
Many of the people rebuked him 48
and told him to be still. But he cried
out all the louder,
"You son of David, take pity on
me!"
Jesus stopped and said, 49
"Call him here."
And they called the blind man and
said to him,
"Courage now! Get up, he is call-
ing you!"
And he threw off his coat and 50
sprang to his feet and went up to
Jesus. Jesus spoke to him and said, 51
"What do you want me to do for
you?"
The blind man said to him,
"Master, let me regain my sight!"
Jesus said to him, 52
"Go your way. Your faith has
cured you."
And he immediately regained his
sight and followed Jesus along the
road.
When they were getting near 1

Jerusalem, and had come to Bethphage and Bethany near the Mount of Olives, Jesus sent two of his disciples on ahead, and said to them,

"Go to the village that lies in front of you, and as soon as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. And if anybody says to you, 'Why are you doing that?' say, 'The Master needs it, and will send it back here directly.' "

And they set off and found a colt tied in the street at the door of a house, and they untied it. Some of the bystanders said to them,

"What are you doing, untying the colt?"

But they answered them as Jesus had told them to do, and the men let them take it. So they brought the colt to Jesus, and they threw their coats over it and Jesus mounted it. And many of the people spread their coats in the road, and others cut straw from the fields and scattered it in his path. And those in front and those behind shouted,

"God bless him!
Blessed be he who comes in the Lord's name!
Blessed be the reign of our father David which is coming!
God bless him from on high!"

And he came into Jerusalem and into the Temple, and looked it all over; then, as it was already late, he went out with the Twelve to Bethany.

On the next day, after they had left Bethany, he felt hungry. And he saw in the distance a fig tree covered with leaves, and he went up to it to see if he could find any figs on it. When he reached it he found nothing but leaves, for it was not the time for figs. And he spoke to the tree and said to it,

"May no one ever eat fruit from you any more!"

And his disciples heard it.

When they reached Jerusalem, he went into the Temple, and began to drive out of it those who were buying or selling things in it, and he upset the money-changers' tables and the pigeon-dealers' seats, and he would not allow anyone to carry anything through the Temple. And he taught them, and said,

"Does not the Scripture say, 'My house shall be called a house of prayer for all the nations'? But you have made it a robbers' den."

The high priests and the scribes heard of this, and they cast about for a way of destroying him, for they were afraid of him, for all the people were amazed at what he taught. So when evening came, he and his disciples used to go out of the city.

In the morning as they were passing along, they saw that the fig tree was withered, to its very roots. And Peter remembered about it and said to him,

"Look, Master! The fig tree that you cursed is withered up!"

Jesus answered and said to them,

"Have faith in God! I tell you, whoever says to this mountain, 'Get up and throw yourself into the sea!'

and has no doubt in his mind, but has faith that what he says will happen,
24 shall have it. Therefore I tell you, whenever you pray or ask for anything, have faith that it has been granted you, and you shall have it.
25 And whenever you stand up to pray, if you have a grievance against anyone, forgive him, so that your Father in heaven too may forgive you your offenses."

27 Then they went into Jerusalem again. And as Jesus was walking about in the Temple, the high priests,
28 scribes, and elders came up and said to him,

"What authority have you for doing as you do? And who gave you a right to do as you are doing?"

29 Jesus said to them,

"Let me ask you one question, and if you answer me, I will tell you what authority I have for doing as
30 I do. Was John's baptism from heaven or from men? Answer me."

31 And they argued with one another,

"If we say, 'It was from heaven,' he will say, 'Then why did you not
32 believe him?' Yet can we say, 'It was from men'?" For they were afraid of the people, because all the people thought John was really a prophet.
33 So they answered Jesus,

"We do not know."

Jesus said to them,

"Nor will I tell you what authority I have for doing as I do."

12 Then he began to speak to them in figures.

"A man once planted a vineyard and fenced it in and hewed out a wine-vat and built a watch tower, and he leased it to tenants and left the neighborhood. At the proper 2
time he sent a slave to the tenants to get from them a share of the vintage. And they took him and beat him and 3
sent him back empty-handed. And 4
again he sent another slave to them. And they beat him over the head and treated him shamefully. And he 5
sent another; and him they killed; and so with many others, some they beat and some they killed. He still 6
had one left to send, a dearly loved son. He sent him to them last of all, thinking, 'They will respect my son.' But the tenants said to one an- 7
other, 'This is his heir! Come on, let us kill him, and the property will belong to us!' So they took him and 8
killed him, and threw his body out- 9
side of the vineyard. What will the owner of the vineyard do? He will come back and put the tenants to death and give the vineyard to others. Did you never read this 10
passage of Scripture:

" 'That stone which the builders
rejected
Has become the cornerstone;
This came from the Lord 11
And seems marvelous to us'?"

And they tried to have him ar- 12
rested, but they were afraid of the people, for they knew that the illustration was aimed at them. And they left him and went away.

They sent some Pharisees and 13
Herodians to him to entrap him in

14 argument. And they came up and said to him,

"Master, we know that you tell the truth regardless of the consequences, for you are not guided by personal considerations, but teach the way of God with sincerity. Is it right to pay the poll-tax to the
15 emperor or not? Should we pay it, or refuse to pay it?"

But he saw through their pretense, and said to them,

"Why do you put me to such a test? Bring me a denarius to look at."
16 And they brought him one. He said to them,

"Whose head and title is this?"

And they told him,

"The emperor's."
17 And Jesus said,

"Pay the emperor what belongs to the emperor, and pay God what belongs to God!"

And they were astonished at him.
18 Some of the Sadducees, who say there is no resurrection, came to him and asked him a question.
19 "Master," they said, "Moses made us a law that if a man's brother died, leaving a wife but no child, the man should marry the widow and raise
20 up a family for his brother. There were once seven brothers. And the eldest married a wife and died, leav-
21 ing no child. And the second married her, and died without leaving any
22 child, and so did the third. And none of the seven left any child. Finally,
23 the woman died too. At the resurrection, which one's wife will she be? For all seven of them married her."

Jesus said to them, 24

"Does not this show that you are wrong, and do not understand either the Scriptures or the power of God? For when people rise from the dead, 25 there is no marrying or being married, but they live as angels do in heaven. But as to the dead being 26 raised, have you never read in the Book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is 27 not God of dead men but of living! You are entirely wrong."

One of the scribes came up and 28 heard them arguing. He saw that Jesus had answered them well, and he asked him,

"Which is the first of all the commands?"

Jesus answered, 29

"The first one is, 'Hear, Israel! The Lord our God is one lord, and 30 you must love the Lord your God with your whole heart, your whole soul, your whole mind, and your whole strength.' And this is the sec- 31 ond: 'You must love your neighbor as you do yourself.' No other command is greater than these."

The scribe said to him, 32

"Really, Master, you have finely said that he stands alone, and there is none but he, and to love him with 33 one's whole heart, one's whole understanding, and one's whole strength, and to love one's neighbor as one's self is far more than all these burnt-offerings and sacrifices."

34 And Jesus saw that he answered thoughtfully, and he said to him,

"You are not far from the Kingdom of God!"

And no one ventured to ask him any more questions.

35 As Jesus was teaching in the Temple, he answered them and said,

"How can the scribes say that the
36 Christ is a son of David? David himself, under the influence of the holy Spirit, said,

" 'The Lord has said to my lord,
"Sit at my right hand
Until I put your enemies under your feet." '

37 David himself calls him lord, and how can he be his son?"

The mass of the people liked to
38 hear him. And in the course of his teaching he said to them,

"Beware of the scribes who like to go about in long robes and to be saluted with respect in public places,
39 and to have the front seats in the synagogues and the best places at
40 dinners—men that eat up widows' houses and to cover it up make long prayers! They will get a far heavier sentence!"

41 And he sat down facing the treasury and watched the people dropping money into it; and many rich people
42 were putting in large sums. A poor widow came up and dropped in two little copper coins which make a
43 cent. And he called his disciples to him and said,

"I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of 44
what they had to spare, but she in her want has put in everything she possessed—all she had to live on."

As he was leaving the Temple, 13
one of his disciples said to him,

"Look, Master! What wonderful stones and buildings!"

Jesus said to him, 2

"Do you see these great buildings? Not one stone shall be left here upon another that shall not be torn down."

As he was sitting on the Mount of 3
Olives opposite the Temple, Peter, James, John, and Andrew asked him, apart from the others,

"Tell us when this is to happen, 4
and what the sign will be when it is all just going to be carried out."

And Jesus said to them, 5

"Take care that no one misleads 6
you about this. Many will come under my name and say 'I am he,' and
many will be misled by them. But 7
when you hear of wars and rumors of war, you must not be alarmed. They have to come, but it is not yet
the end. For nation will rise in arms 8
against nation and kingdom against kingdom; there will be earthquakes here and there, there will be famines. This is only the beginning of the
sufferings. But you must be on your 9
guard; they will hand you over to courts and you will be taken into synagogues and beaten, and you will be brought before governors and kings on my account, to testify to
them. For before the end the good 10
news must be preached to all the heathen. When they are taking you 11

off to trial do not worry beforehand about what you ought to say, but say whatever is given you when the time comes, for it is not you that will speak, but the holy Spirit.
12 Brother will give up brother to be put to death, and the father his child, and children will turn against their parents and have them put to death.
13 You will be hated by everyone, because you bear my name. But he who holds out to the end will be saved.
14 But as soon as you see the dreadful desecration standing where he has no right to stand" (the reader must take note of this), "then those who
15 are in Judea must fly to the hills; a man on the housetop must not go down or go into his house to get any-
16 thing out of it, and a man in the field must not turn back to get his coat.
17 Alas for women who are with child at that time, or who have babies!
18 Pray that it may not be winter when
19 it comes, for there will be such misery in those days as there has never been since the beginning of God's creation until now, and never
20 will be again. If the Lord had not cut those days short, nobody would have escaped, but for the sake of his own chosen people he has cut the days
21 short. If anyone says to you at that time, 'Look! Here is the Christ!' or 'Look! There he is!' do not believe
22 it. For false Christs and false prophets will appear, and they will show signs and wonders to mislead God's
23 chosen people if they can. But you must be on your guard; I have told
24 you all about it beforehand. But in those days, when that misery is over, the sun will be darkened and the moon will not shed its light and the 25
stars will fall from the sky and the forces in the sky will shake. Then 26
they will see the Son of Man coming on the clouds with great power and glory, and then he will send out the 27
angels and gather his chosen people from the four winds, from one end of the world to the other.

"Let the fig tree teach you the 28
lesson. As soon as its branches grow soft and put forth leaves you know that summer is coming. So when you 29
see these things happening, you must know that he is just at the door. I tell 30
you, these things will all happen before the present age passes away. Earth and sky will pass away, but 31
my words will not. But about that 32
day or hour no one knows, not even the angels in heaven, nor the Son; only the Father. You must look out 33
and be on the alert, for you do not know when it will be time; just as a 34
man when he leaves home to go on a journey, and puts his slaves in charge, each with his duties, gives orders to the watchman to keep watch. So you must be on the watch, 35
for you do not know when the master of the house is coming—in the evening or at midnight or toward daybreak or early in the morning—
for fear he should come unexpected- 36
ly and find you asleep. And what I 37
am telling you I mean for all—Be on the watch!"

It was now two days before the **14**
festival of the Passover and of Un-

leavened Bread. And the high priests and scribes were casting about for a way to arrest him by stealth and put
2 him to death, for they said,

"It must not be during the festival or there may be a riot."

3 Jesus was in Bethany, at the house of Simon the leper, and as he was at table, a woman came in, with an alabaster flask of liquid spikenard perfume, very expensive; she broke the flask and poured the perfume on
4 his head. But there were some who said indignantly to themselves,

5 "What was the use of wasting the perfume like that? It might have been sold for more than sixty dollars, and the money have been given to the poor."

6 And they grumbled at her. But Jesus said,

"Leave her alone. Why do you bother her? It is a fine thing that she
7 has done to me. For you always have the poor among you, and whenever you please you can do for them, but
8 you will not always have me. She has done all she could; she has perfumed my body in preparation for
9 my burial. I tell you, wherever the good news is preached all over the world, what she has done will also be told, in memory of her."

10 Then Judas Iscariot, one of the Twelve, went to the high priests to
11 betray Jesus to them. They were delighted to hear it and promised to pay him for it. So he was watching for an opportunity to betray him to them.

12 On the first day of the festival of Unleavened Bread, on which it was customary to kill the Passover lamb, Jesus' disciples said to him,

"Where do you wish us to go and make the preparations for you to eat the Passover supper?"

So he sent away two of his dis- 13
ciples, saying to them,

"Go into the city, and you will meet a man carrying a pitcher of water. Follow him, and whatever 14
house he goes into, say to the man of the house, 'The Master says, "Where is my room where I can eat the Passover supper with my disciples?" ' And he will show you a 15
large room upstairs, furnished and ready. Make your preparations for us there."

So the disciples started and went 16
into the city, and found everything just as he had told them; and they prepared the Passover supper.

When it was evening he came 17
with the Twelve. And when they 18
were at the table eating, Jesus said,

"I tell you, one of you is going to betray me—one who is eating with me."

And they were hurt, and said to 19
him one after another,

"Can it be I?"

He said to them,

"It is one of the Twelve, who is 20
dipping his bread in the same dish with me. For the Son of Man is in- 21
deed to go away as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born."

As they were eating, he took a 22

loaf and blessed it, and he broke it in pieces and gave it to them saying,
"Take this. It is my body."
23 And he took the wine cup and gave thanks and gave it to them and
24 they all drank from it. And he said to them,
"This is my blood which ratifies the agreement, and is to be poured
25 out for many people. I tell you, I will never drink the product of the vine again till the day when I shall drink the new wine in the Kingdom of God."
26 After singing the hymn they went out of the city and up the Mount of
27 Olives. And Jesus said to them,
"You will all desert me, for the Scriptures say, 'I will strike the shepherd, and the sheep will be
28 scattered.' But after I am raised to life again I will go back to Galilee before you."
29 But Peter said to him,
"Even if they all desert you, I will not!"
30 Jesus said to him,
"I tell you, this very night before the cock crows twice you yourself will disown me three times!"
31 But he persisted vehemently,
"If I have to die with you, I will never disown you."
And they all said the same thing.
32 They came to a place called Gethsemane, and he said to his disciples,
"Sit down here while I pray."
33 And he took Peter, James, and John along with him, and he began
34 to feel distress and dread, and he said to them,
"My heart is almost breaking. You must stay here and keep watch."
And he went on a little way and 35
threw himself on the ground and prayed that if it were possible he might be spared the hour of trial;
and he said, 36
"Abba!" that is, Father, "anything is possible for you! Take this cup away from me! Yet not what I please but what you do!"
When he went back he found 37
them asleep, and he said to Peter,
"Simon, are you asleep? Were you not able to watch for one hour?
Keep awake, and pray that you may 38
not be subjected to trial. One's spirit is eager, but flesh and blood are weak."
He went away again and prayed 39
in the same words as before. When 40
he came back he found them asleep again, for they could hardly keep their eyes open; and they did not know what answer to make to him.
When he came back for the third time, he said to them, 41
"Are you still sleeping and taking your rest? Enough of this! The time has come. See! the Son of Man is betrayed into the hands of wicked men. Get up, let us be going. Look! 42
here comes my betrayer!"
Just at that moment, while he was 43
still speaking, Judas, who was one of the Twelve, came up, and with him a crowd of men with swords and clubs, from the high priests, scribes, and elders. Now the man who be- 44
trayed him had given them a signal, saying,

"The one I kiss is the man. Seize him and take him safely away."

45 So when he came he went straight up to Jesus and said, "Master!" and kissed him affectionately.

46 And they laid hands on him and 47 seized him. But one of the bystanders drew his sword and struck at the high priest's slave and cut his ear off.

48 And Jesus spoke and said to them, "Have you come out to arrest me with swords and clubs, as though I 49 were a robber? I have been among you day after day in the Temple teaching, and you never seized me. But let the Scriptures be fulfilled!"

50 Then all the disciples left him and 51 made their escape. And a young man followed him with nothing but 52 a linen cloth about his body; and they seized him, but he left the cloth behind and ran away naked.

53 They took Jesus away to the high priest, and all the high priests, elders, 54 and scribes came together. And Peter followed him at a distance, right into the courtyard of the high priest and sat down with the attendants and 55 warmed himself at the fire. The high priests and the whole council tried to get evidence against Jesus in order to put him to death, and they could 56 find none, for while many gave false testimony against him their evidence 57 did not agree. Then some got up and gave false testimony against him to this effect:

58 "We ourselves have heard him say, 'I will tear down this sanctuary built by men's hands, and in three days I will build another, made without hands.' "

And even then their evidence did 59 not agree. Then the high priest got up and came forward into the center and asked Jesus, 60

"Have you no answer to make? What about their evidence against you?"

But Jesus was silent and made no 61 answer. The high priest again questioned him and said to him,

"Are you the Christ, the son of the Blessed One?"

But Jesus said, 62

"I am! and you will all see the Son of Man seated at the right hand of the Almighty and coming in the clouds of the sky!"

Then the high priest tore his 63 clothing, and said,

"What do we want of witnesses now? Did you hear his blasphemy? 64 What is your decision?"

And they all condemned him as deserving to be put to death. And 65 some started to spit at him and to blindfold him and strike him, and say to him,

"Now show that you are a prophet!"

And the attendants slapped him as they took charge of him.

While Peter was down in the 66 courtyard, one of the high priest's maids came up, and seeing Peter 67 warming himself, she looked at him and said,

"You were with this Jesus of Nazareth too!"

But he denied it, saying, 68

"I do not know or understand what you mean."

He went out into the gateway.
69 And the maid saw him there and began again to tell the bystanders,

"This fellow is one of them!"

70 But he denied it again. And again a little while after, the bystanders said to Peter,

"You certainly are one of them, for you are a Galilean!"

71 But he began to swear with the strongest oaths,

"I do not know this man that you are talking about!"

72 At that moment for the second time a cock crowed. And Peter remembered how Jesus had said to him, "Before the cock crows twice, you will disown me three times!" And at that, he wept aloud.

15 As soon as it was daylight, the high priests held a consultation with the elders and scribes, and they and the whole council bound Jesus and took him away and handed him over
2 to Pilate. Pilate asked him,

"Are you the king of the Jews?"

He answered,

"Yes."

3 And the high priests kept heaping
4 accusations upon him. But Pilate again asked him,

"Have you no answer to make? See what charges they are making against you."

5 But Jesus made no further answer
6 at all, so that Pilate wondered. Now at festival time he used to set free for them one prisoner, whom they peti-
7 tioned for. There was in prison a man called Barabbas, among some revolutionaries who in their outbreak had committed murder. And a 8
crowd of people came up and started to ask him for the usual favor. Pilate 9
asked them,

"Do you want me to set the king of the Jews free for you?"

For he knew that the high priests 10
had handed him over to him out of envy. But the high priests stirred up 11
the crowd to get him to set Barabbas free for them instead. And Pilate 12
again said to them,

"Then what shall I do with the man you call the king of the Jews?"

They shouted back, 13

"Crucify him!"

And Pilate said to them, 14

"Why, what has he done that is wrong?"

But they shouted all the louder,

"Crucify him!"

And as Pilate wanted to satisfy the 15
crowd, he set Barabbas free for them, and after having Jesus flogged handed him over to be crucified.

Then the soldiers took him inside 16
the courtyard, that is, of the governor's residence, and they called the whole battalion together. And they 17
dressed him up in a purple cloak, and made a wreath of thorns and crowned him with it, and they began to ac- 18
claim him,

"Long live the king of the Jews!"

And they struck him on the head 19
with a stick and spat at him, and they knelt down and did homage to him. When they had finished mak- 20
ing sport of him, they took off the

purple cloak and put his own clothes on him.

Then they took him out of the city
21 to crucify him. And they forced a passer-by, who was coming in from the country, to carry his cross—one Simon, a Cyrenian, the father of
22 Alexander and Rufus. And they took him to the place called Golgotha, which means the Place of the Skull.
23 They offered him drugged wine,
24 but he would not take it. Then they crucified him, and divided up his clothes, drawing lots for them to see
25 what each of them should have. It was nine in the morning when they
26 crucified him. And the notice of the charge against him read, "The
27 king of the Jews." They crucified two robbers along with him, one at
29 his right and one at his left. And the passers-by jeered at him, shaking their heads and saying,

"Aha! you who would tear down the sanctuary and build one in three
30 days! Come down from the cross and save yourself!"

31 The high priests too made sport of him to one another with the scribes and said,

"He saved others, but he cannot
32 save himself! Let this Christ, the king of Israel, come down from the cross now, so that we may see it and believe!" And the men who were crucified with him abused him.

33 At noon darkness spread over the whole country, and lasted until three
34 in the afternoon. And at three o'clock Jesus called out loudly,

"Eloi, Eloi, lama sabachthani?"

which means, "My God, my God, why have you forsaken me?"

Some of the bystanders, when 35
they heard it, said,

"See! He is calling for Elijah!"

One man ran off and soaked a 36
sponge in common wine, and put it on the end of a stick and held it up to him to drink, saying,

"Let us see whether Elijah does come to take him down!"

But Jesus gave a loud cry, and ex- 37
pired. And the curtain of the sanctu- 38
ary was torn in two, from top to bottom. And when the captain who 39
stood facing him saw how he expired he said,

"This man surely must have been a son of God!"

There were some women also 40
watching from a distance, among them Mary of Magdala, Mary the mother of the younger James and of Joses, and Salome, who used to ac- 41
company him and wait on him when he was in Galilee—besides many other women who had come up to Jerusalem with him.

Although it was now evening, yet 42
since it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathea, a highly re- 43
spected member of the council, who was himself living in expectation of the reign of God, made bold to go to Pilate and ask for Jesus' body. Pilate wondered whether he was 44
dead already, and he sent for the captain and asked whether he was dead yet, and when he learned from the 45

captain that he was, he gave Joseph
46 permission to take the body. And he bought a linen sheet and took him down from the cross and wrapped him in the sheet, and laid him in a tomb that had been hewn out of the rock, and rolled a stone against the
47 doorway of the tomb. And Mary of Magdala and Mary, Joses' mother, were looking on and saw where he was put.

16 When the Sabbath was over, Mary of Magdala, Mary, James's mother, and Salome bought spices,
2 in order to go and anoint him. Then very early on the first day of the week they went to the tomb, when
3 the sun had just risen. And they said to one another,

"Who will roll the stone back from the doorway of the tomb for us?"

4 And they looked up and saw that the stone had been rolled back, for
5 it was very large. And when they went into the tomb they saw a young man in a white robe sitting at the right, and they were utterly amazed.
6 But he said to them,

"You must not be amazed. You are looking for Jesus of Nazareth who was crucified. He has risen, he is not here. See! This is where they
7 laid him. But go and say to his disciples and to Peter, 'He is going before you to Galilee; you will see him there, just as he told you.' "

8 And they fled out of the tomb, for they were all trembling and bewildered, and they said nothing about it to anyone, for they were afraid to do so.

AN ANCIENT APPENDIX

But they reported briefly to Peter and his companions all they had been told. And afterward Jesus himself sent out by them from the east to the west the sacred and incorruptible message of eternal salvation.

ANOTHER ANCIENT APPENDIX

Now after he had risen, early on 9
the first day of the week, he appeared first to Mary of Magdala, from whom he had driven out seven evil spirits. She went and told his 10
old companions, while they were mourning and weeping. When they 11
heard that he was alive and that she had seen him, they would not believe it. Afterward he showed himself in 12
a different form to two of them as they were walking along, on their way into the country. They went 13
back and told the rest, but they would not believe them. Still later 14
he appeared to the Eleven themselves when they were at table, and reproached them for their obstinacy and want of faith, because they had not believed those who had seen him after he had been raised from the dead. And he said to them, 15

"Go to the whole world and proclaim the good news to all the creation. He who believes it and is bap- 16
tized will be saved, but he who does not believe it will be condemned. And signs like these will attend those 17
who believe: with my name they will

drive out demons; they will speak in
18 foreign tongues; they will take
snakes in their hands, and if they
drink poison it will not hurt them;
they will lay their hands on the sick,
and they will get well."
19 So the Lord Jesus, after he had
spoken to them, was caught up into
heaven and took his seat at God's
right hand. And they went out and 20
preached everywhere, while the Lord
worked with them and confirmed
their message by the signs that at-
tended it.

The Gospel According to

Luke

1 Many writers have undertaken to compose accounts of the move-
2 ment which has developed among us, just as the original eye-witnesses who became teachers of the message have handed it down
3 to us. For that reason, Theophilus, and because I have investigated it all carefully from the beginning, I have determined to write a con-
4 nected account of it for Your Excellency, so that you may be reliably informed about the things you have been taught.

5 In the days when Herod was king of Judea, there was a priest named Zechariah who belonged to the division of Abijah. His wife was also a descendant of Aaron, and her name
6 was Elizabeth. They were both upright in the sight of God, blamelessly observing all the Lord's commands
7 and requirements. They had no children, for Elizabeth was barren; and they were both advanced in life.

8 Once when he was acting as priest before God, when his division was
9 on duty, it fell to his lot, according to the priests' practice, to go into the sanctuary of the Lord and burn the incense, while all the throng of peo- 10
ple was outside, praying at the hour of the incense offering. And an angel 11
of the Lord appeared to him, standing at the right of the altar of incense. When Zechariah saw him he 12
was startled and overcome with fear. And the angel said to him, 13

"Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to name him John. This 14
will bring gladness and delight to you, and many will rejoice over his birth. For he will be great in the 15
sight of the Lord. He will drink no wine or strong drink, but he will be filled with the holy Spirit from his very birth, and he will turn many of 16
Israel's descendants to the Lord their God. He will go before him 17
with the spirit and the power of Elijah, to reconcile fathers to their children, and to bring the disobedient back to the wisdom of upright men, to make a people perfectly ready for the Lord."

Zechariah said to the angel, 18
"How am I to know that this is so? For I am an old man, and my wife is advanced in life."

The angel answered, 19

"I am Gabriel. I stand in the very presence of God. I have been sent to speak to you and to tell you this
20 good news. Now you will keep silent and be unable to speak until the day when this happens, because you have not believed what I have said, for it will all be fulfilled in due time."
21 The people were waiting for Zechariah, and wondering that he stayed
22 so long in the sanctuary. But when he came out he could not speak to them, and they knew that he had seen a vision in the sanctuary. For his part, he kept making signs to
23 them, and remained dumb. And when his period of service was over, he went back to his home.
24 Soon afterward his wife Elizabeth began to expect a child, and she kept herself in seclusion for five months.
25 "This is what the Lord has done for me," she said, "now that he has deigned to remove the disgrace I have endured."
26 In the sixth month the angel Gabriel was sent by God to a town in
27 Galilee called Nazareth, to a maiden there who was engaged to be married to a man named Joseph, a
28 descendant of David. The maiden's name was Mary. And the angel went into the town and said to her,

"Good morning, favored woman! The Lord be with you!"

29 But she was startled at what he said, and wondered what this greet-
30 ing meant. And the angel said to her,

"Do not be afraid, Mary, for you
31 have gained God's approval. You are to become a mother and you will give birth to a son, and you are to name him Jesus. He will be great and 32
will be called the Son of the Most High. The Lord God will give him 33
the throne of his forefather David, and he will reign over Jacob's house forever; his reign will have no end."

Mary said to the angel, 34

"How can this be, when I have no husband?"

The angel answered, 35

"The holy Spirit will come over you, and the power of the Most High will overshadow you. For that reason your child will be called holy, and the Son of God. And your rela- 36
tive Elizabeth, although she is old, is going to give birth to a son, and this is the sixth month with her who
was said to be barren. For nothing is 37
ever impossible for God."

And Mary said, 38

"I am the Lord's slave. Let it be as you say."

Then the angel left her.

In those days Mary set out and 39
hurried to the hill-country, to a town in Judah, and she went to Zecha- 40
riah's house and greeted Elizabeth. When Elizabeth heard Mary's greet- 41
ing, the babe stirred within her. And Elizabeth was filled with the holy Spirit and she gave a great cry, and 42
said,

"You are the most favored of women,
And blessed is your child!
Who am I, 43

To have the mother of my Lord
come to me?
44 "For the moment your greeting
reached my ears,
The child stirred with joy within
me!
45 Blessed is she who has believed,
For what the Lord has promised
her will be fulfilled!"

46 And Mary said,

"My heart extols the Lord,
47 My spirit exults in God my
Savior.
48 For he has noticed his slave in
her humble station,
For from this time all the ages
will think me favored!

49 "For the Almighty has done won-
ders for me,
How holy his name is!
50 He shows his mercy age after
age
To those who fear him.

51 "He has done mighty deeds with
his arm,
He has routed the proud-minded,
52 He has dethroned monarchs and
exalted the poor,
53 He has satisfied the hungry with
good things, and sent the rich
away empty-handed.

54 "He has helped his servant Israel,
Remembering his mercy,
55 As he promised our forefathers
To have mercy on Abraham and
his descendants forever!"

56 So Mary stayed with her about
three months, and then returned
home.

57 Now the time came for Elizabeth's
child to be born, and she gave birth
58 to a son. Her neighbors and relatives
heard of the great mercy the Lord
had shown her, and they came and
59 congratulated her. On the eighth day
they came to circumcise the child,
and they were going to name him
60 Zechariah, after his father. But his
mother said,

"No! He is to be named John."

61 They said to her,

"There is no one among your rela-
tives who bears that name."

62 But they made signs to the child's
father and asked him what he wished
63 to have the child named. He asked
for a writing tablet, and wrote,

"His name is John."

64 And they were all amazed. Then
his voice and the use of his tongue
were immediately restored, and he
65 blessed God aloud. And all their
neighbors were overcome with fear,
and all over the hill-country of
Judea all these stories were told,
66 and everyone who heard them kept
them in mind, and said,

"What is this child going to be?"

For the Lord's hand was with him.

67 And his father Zechariah was filled
with the holy Spirit and he uttered
a divine message, saying,

68 "Blessings on the Lord, the God
of Israel,
Because he has turned his atten-

tion to his people, and brought
about their deliverance,
69 And he has produced a mighty
Savior for us
In the house of his servant David.

70 "By the lips of his holy prophets
he promised of old to do this—
71 To save us from our enemies and
from the hands of all who hate
us,
72 Thus showing mercy to our fore-
fathers,
And keeping his sacred agree-
ment,

73 "And the oath that he swore to
our forefather Abraham,
74 That we should be delivered
from the hands of our enemies,
75 And should serve him in holiness
and uprightness, unafraid,
In his own presence all our lives.

76 "And you, my child, will be called
a prophet of the Most High,
For you will go before the Lord
to make his way ready,
77 Bringing his people the knowl-
edge of salvation
Through the forgiveness of their
sins.

78 "Because the heart of our God is
merciful,
And so the day will dawn upon
us from on high,
79 To shine on men who sit in dark-
ness and the shadow of death,
And guide our feet into the way
to peace."

80 And the child grew up and became
strong in the Spirit, and he lived in
the desert until the day when he pro-
claimed himself to Israel.

2 In those days an edict was issued
by the Emperor Augustus that a cen-
sus of the whole world should be
2 taken. It was the first census, taken
when Quirinius was governor of
3 Syria. So everyone went to his own
4 town to register. And Joseph went
up from Galilee from the town of
Nazareth to Judea to the city of
David called Bethlehem, because he
belonged to the house and family of
5 David, to register with Mary, who
was engaged to him and who was
6 soon to become a mother. While
they were there, the time came for
7 her child to be born, and she gave
birth to her first-born son; and she
wrapped him up, and laid him in a
manger, for there was no room for
them at the inn.

8 There were some shepherds in
that neighborhood keeping watch
9 through the night over their flock in
the open fields. And an angel of the
Lord stood by them, and the glory
of the Lord shone around them, and
10 they were terribly frightened. The
angel said to them,

"Do not be frightened, for I bring
you good news of a great joy that is
11 to be felt by all the people, for today,
in the town of David, a Savior for
you has been born who is your
12 Messiah and Lord. And this will
prove it to you: You will find a baby
wrapped up and lying in a manger."

13 Suddenly there appeared with the
angel a throng of the heavenly army,
praising God, saying,
14 "Glory to God in heaven and on
earth!
Peace to the men he favors!"
15 When the angels left them and re-
turned to heaven, the shepherds said
to one another,
"Come! Let us go over to Bethle-
hem, and see this thing that has hap-
pened, that the Lord has told us of!"
16 And they hurried there, and found
Mary and Joseph, with the baby
17 lying in the manger. When they saw
this, they told what had been said to
18 them about this child. And all who
heard it were amazed at what the
19 shepherds told them, but Mary
treasured up all they had said, and
20 pondered over it. And the shepherds
went back glorifying God and prais-
ing him for all that they had heard
and seen in fulfilment of what they
had been told.
21 When he was eight days old and
it was time to circumcise him, he
was named Jesus, as the angel had
named him, before his birth was first
expected.
22 When their purification period
under the Law of Moses was over,
they took him up to Jerusalem to
23 present him to the Lord, in fulfil-
ment of the requirement of the Law
of the Lord, "Every first-born male
shall be considered consecrated to
the Lord," and to offer the sacrifice
prescribed in the Law of the Lord,
24 "A pair of turtle-doves or two young
pigeons."

Now there was a man in Jerusalem 25
name Symeon, an upright, devout
man, who was living in expectation
of the comforting of Israel, and un-
der the influence of the holy Spirit.
It had been revealed to him by the 26
holy Spirit that he should not die
without seeing the Lord's Messiah.
And under the Spirit's influence he 27
went into the Temple, and when Je-
sus' parents brought the child there
to do for him what the Law required,
Symeon also took him in his arms 28
and blessed God, and said,
"Now, Master, you will let your 29
slave go free
In peace, as you promised,
For my eyes have seen your 30
salvation
Which you have set before all 31
the nations,
A light of revelation for the 32
heathen,
And a glory to your people
Israel!"
The child's father and mother 33
were astonished at what Symeon
said about him. And he gave them 34
his blessing, and said to Mary, the
child's mother,
"This child is destined to cause
the fall and rise of many in Israel,
and to be a portent that will be
much debated—you yourself will be 35
pierced to the heart—and so the
thoughts of many minds will be
revealed."
There was also a prophetess there 36
named Hannah, the daughter of Pha-
nuel, who belonged to the tribe of
Asher. She was very old, for after

her girlhood she had been married
37 for seven years, and she had been a
widow until she was now eighty-
four. She never left the Temple, but
worshiped night and day with fasting
38 and prayer. She came up just at that
time and gave thanks to God and
spoke about the child to all who
were living in expectation of the
liberation of Jerusalem.
39 When they had done everything
that the Law of the Lord required,
they returned to Galilee, to their
own town of Nazareth.
40 And the child grew up and became
strong and filled with wisdom, with
God's blessing resting on him.
41 His parents used to go to Jerusa-
lem every year at the Passover Festi-
42 val. And when he was twelve years
old, they went up as usual to the
festival and made their customary
43 stay. When they started back the
boy Jesus stayed behind in Jerusalem
without his parents' knowledge.
44 They supposed that he was some-
where in the party, and traveled un-
til the end of the first day's journey,
and then they looked everywhere
for him among their relatives and
45 acquaintances. As they could not
find him, they went back to Jerusalem
46 in search of him. And on the third
day they found him in the Temple,
sitting among the teachers, listening
to them and asking them questions,
47 and everyone who heard him was
astonished at his intelligence and at
48 the answers he made. When his par-
ents saw him they were amazed,
and his mother said to him,

"My child, why did you treat us
like this? Here your father and I
have been looking for you, and have
been very anxious."

He said to them, 49

"How did you come to look for
me? Did you not know that I must
be at my Father's house?"

But they did not understand what 50
he told them. And he went back with 51
them to Nazareth and obeyed them.
And his mother treasured all these
things up in her mind.

As Jesus grew older he gained in 52
wisdom and won the approval of
God and men.

In the fifteenth year of the reign 3
of the Emperor Tiberius, when Pon-
tius Pilate was governor of Judea,
and Herod governor of Galilee,
while his brother Philip was gover-
nor of the territory of Iturea and
Trachonitis, and Lysanias was gov-
ernor of Abilene, in the high priest- 2
hood of Annas and Caiaphas, a mes-
sage from God came to Zechariah's
son John in the desert. And he went 3
all through the Jordan Valley preach-
ing repentance and baptism in order
to obtain the forgiveness of sins, as 4
the book of the sermons of the
prophet Isaiah says,

"Hark! Someone is shouting in
the desert,
Get the Lord's way ready!
Make his paths straight.
Every hollow must be filled up, 5
And every mountain and hill
leveled.

What is crooked is to be made straight,
And the rough roads are to be made smooth,
6 And all mankind is to see how God can save!"

7 So he would say to the crowds that came out there to be baptized by him,

"You brood of snakes! Who warned you to fly from the wrath
8 that is coming? Then produce fruit that will be consistent with your professed repentance! And do not begin to say to yourselves, 'We have Abraham for our forefather,' for I tell you, God can produce descendants for Abraham right out of these
9 stones! But the axe is already lying at the roots of the trees. Any tree that fails to produce good fruit is going to be cut down and thrown into the fire."

10 The crowds would ask him,

"Then what ought we to do?"

11 And he answered,

"The man who has two shirts must share with the man who has none, and the man who has food must do the same."

12 Even tax-collectors came to be baptized, and they said to him,

"Master, what ought we to do?"

13 He said to them,

"Do not collect any more than you are authorized to."

14 And soldiers would ask him,

"And what ought we to do?"

He said to them,

"Do not extort money or make false charges against people, but be satisfied with your pay."

15 As all this aroused people's expectations, and they were all wondering in their hearts whether John was the Christ, John said to them all,

16 "I am only baptizing you in water, but someone is coming who is stronger than I am, whose shoes I am not fit to untie. He will baptize you in the holy Spirit and in fire. He
17 has his winnowing fork in his hand, to clean up his threshing-floor, and store his wheat in his barn, but he will burn up the chaff with inextinguishable fire."

18 So with many varied exhortations he would preach the good news to
19 the people, but Herod the governor, whom he condemned because of Herodias, his brother's wife, and all the wicked things Herod had done,
20 crowned them all by putting John in prison.

21 Now when all the people were baptized and when Jesus also after his baptism was praying, heaven
22 opened and the holy Spirit came down upon him in the material shape of a dove, and there came a voice from heaven,

"You are my Son, my Beloved! You are my Chosen!"

23 Jesus himself was about thirty years old when he began his work. He was the son, it was supposed, of
24 Joseph, the son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of
25 Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the

son of Esli, the son of Naggai, the
26 son of Maath, the son of Mattathias,
the son of Semein, the son of Josech,
27 the son of Joda, the son of Johanan,
the Son of Resa, the son of Zerubba-
bel, the son of Salathiel, the son of
28 Neri, the son of Melchi, the son of
Addi, the son of Cosam, the son of
29 Elmadam, the son of Er, the son
of Jesus, the son of Eliezer, the son of
Jorim, the son of Matthat, the son
30 of Levi, the son of Symeon, the
son of Judah, the son of Joseph, the
son of Jonam, the son of Eliakim,
31 the son of Melea, the son of Menna,
the son of Mattatha, the son of Na-
32 than, the son of David, the son of
Jesse, the son of Obed, the son of
Boaz, the son of Salmon, the son of
33 Nahshon, the son of Amminadab,
the son of Ram, the son of Hezron,
the son of Perez, the son of Judah
34 the son of Jacob, the son of Isaac,
the son of Abraham, the son of
35 Terah, the son of Nahor, the son of
Serug, the son of Reu, the son of
Peleg, the son of Heber, the son
36 of Shelah, the son of Kenan, the son
of Arphaxad, the son of Shem, the
37 son of Noah, the son of Lamech, the
son of Methuselah, the son of Enoch,
the son of Jared, the son of Maha-
38 lalel, the son of Kenan, the son of
Enosh, the son of Seth, the son of
Adam, the son of God.

4 Jesus returned from the Jordan
full of the holy Spirit, and he was led
2 about in the desert for forty days by
the Spirit, and was tempted by the
devil. In all those days he ate noth-
ing, and when they were over he was
famished. And the devil said to him, 3
"If you are God's son, tell this
stone to turn into bread!"

Jesus answered, 4
"The Scripture says, 'Not on
bread alone is man to live!' "

And he took him up and showed 5
him in an instant all the kingdoms of
the world. And the devil said to him, 6
"I will give you all this power and
their splendor, for it has been turned
over to me, and I can give it to any-
one I please. If you will do homage 7
before me, it shall all be yours."

Jesus answered, 8
"The Scripture says, 'You must do
homage before the Lord your God,
and worship him alone.' "

And he took him to Jerusalem, 9
and made him stand on the summit
of the Temple, and said to him,
"If you are God's son, throw
yourself down from here, for the 10
Scripture says, 'He will give his
angels orders about you, to protect
you,' and, 'They will lift you up 11
with their hands, so that you may
never strike your foot against a
stone.' "

Jesus answered, 12
"We have been told, 'You shall
not try the Lord your God.' "

When the devil had tried every 13
kind of temptation he left him till
another time.

Under the power of the Spirit Je- 14
sus returned to Galilee, and news of
him went all over that region. And 15
he taught in their synagogues, and
was honored by them all.

16 And he came to Nazareth, where
he had been brought up, and on the
Sabbath he went to the synagogue,
as he was accustomed to do, and
17 stood up to read the Scriptures. And
the roll of the prophet Isaiah was
handed to him, and he unrolled it
and found the place where it says,
18 "The spirit of the Lord is upon
me,
For he has consecrated me to
preach the good news to the
poor,
He has sent me to announce to
the prisoners their release and
to the blind the recovery of
their sight,
To set the down-trodden at lib-
erty,
19 To proclaim the year of the
Lord's favor!"
20 And he rolled up the roll and gave
it back to the attendant and sat down.
The eyes of everyone in the syna-
21 gogue were fixed upon him. And he
began by saying to them,
"This passage of Scripture has
been fulfilled here in your hearing
today!"
22 And they all spoke well of him and
were astonished at the winning
words that fell from his lips, and
they said,
"Is he not Joseph's son?"
23 He said to them,
"No doubt you will quote this
proverb to me: 'Doctor, cure your-
self! Do the things here in your own
country that we hear you did at
24 Capernaum.' I tell you," said he,
"no prophet is welcome in his own
country. But, I tell you, there were 25
plenty of widows in Israel in Elijah's
time, when the sky was closed for
three years and a half, and there was
a great famine all over the land, and 26
Elijah was not sent to one of them,
but to a widow at Zarephath in
Sidon. And there were plenty of 27
lepers in Israel in the time of the
prophet Elisha, and none of them
was cured, but Naaman the Syrian."

And when the people in the syna- 28
gogue heard this, they were all very
angry, and they got up and drove 29
him out of the town and took him to
the brow of the hill on which their
town was built, intending to throw
him down from it. But he made his 30
way through the midst of them and
went on.

And he came down to Caper- 31
naum, a town in Galilee. And he 32
taught them on the Sabbath, and
they were amazed at his teaching,
for he spoke with authority. There 33
was a man in the synagogue who
was possessed by the spirit of a foul
demon and he cried out loudly,

"Ha! What do you want of us, 34
Jesus, you Nazarene? Have you
come to destroy us? I know who
you are! You are God's Holy One!"

Jesus reproved him and said, 35
"Silence! Get out of him!"

And the demon threw the man
down in the midst of them, and
came out of him, without doing him
any harm. And they were all amazed 36
and said to one another,

"What is the meaning of this
teaching? For he gives orders au-

thoritatively and effectually to the foul spirits, and they come out."
37 And news of him spread to every place in that region.
38 When he got up and left the synagogue, he went to Simon's house. And Simon's mother-in-law was suffering with a severe attack of fever,
39 and they asked him about her. And he stood over her and reproved the fever and it left her, and she immediately got up and waited on them.
40 As the sun went down all who had friends sick with various diseases brought them to him, and he laid his hands on every one of them and
41 cured them. And demons came out of many people, crying out,

"You are the Son of God!"

But he reproved them and forbade them to speak, because they knew he was the Christ.
42 When it was day, he left the house and made his way to a lonely spot, and crowds of people went in search of him, and overtook him and tried
43 to keep him from leaving them. But he said to them,

"I must preach the good news of the Kingdom of God to the other towns also, for that is what I was sent to do."
44 So he went about Judea, preaching in the synagogues.

5 Once as the crowd was pressing about him to hear God's message, he happened to be standing by the Lake
2 of Gennesaret, and he saw two boats on the shore of the lake, for the fishermen had gotten out of them and were washing their nets. And he 3
got into one of the boats, which belonged to Simon, and asked him to push out a little from the shore. Then he sat down and taught the crowds of people from the boat. When he stopped speaking, he said 4
to Simon,

"Push out into deep water, and then put down your nets for a haul."

Simon answered, 5

"Master, we worked all night and caught nothing, but as you tell me to do it, I will put down the nets."

So they did so, and inclosed such 6
a shoal of fish that their nets began to break. And they signaled to their 7
comrades in the other boat to come and help them. And they came, and they filled both boats so full that they began to sink. When Simon 8
Peter saw it, he fell down at Jesus' feet and said,

"Leave me, Lord, for I am a sinful man."

For he and all the men with him 9
were perfectly amazed at the haul of fish that they had made, and so were 10
Zebedee's sons, James and John, who were Simon's partners. Jesus said to Simon,

"Do not be afraid. From now on you are to catch men!"

And they brought the boats to 11
land and left everything and followed him.

When he was in one of the towns, 12
he came upon a man covered with leprosy. And when he saw Jesus he fell down on his face and begged him, saying,

"If you only choose, sir, you can cure me!"

13 And he stretched out his hand and touched him saying,

"I do choose! Be cured!"

14 And the leprosy immediately left him. Then he warned him to tell nobody.

"But go," he said, "show yourself to the priest, and in proof of your cure make the offerings for your purification, just as Moses prescribed."

15 Yet the news about him spread more and more, and great crowds gathered to hear him and to be cured 16 of their diseases. But Jesus himself would retire into the desert and pray.

17 One day as he was teaching, there were some Pharisees and experts in the Law sitting near by, who had come from every village in Galilee and Judea and from Jerusalem. The power of the Lord was there, so that 18 he might cure people. Some men came up carrying on a bed a man who was paralyzed, and they tried to get him in and lay him before Je- 19 sus. And as they could find no way to get him in, on account of the crowd, they went up on the roof and let him down with his mat through the tiles, among the people in front 20 of Jesus. When he saw their faith, he said,

"Friend, your sins are forgiven!"

21 And the scribes and the Pharisees began to debate and say,

"Who is this man who talks blasphemy? Who can forgive sins but God alone?"

But Jesus saw what they were 22 discussing, and said to them,

"What are you pondering over in 23 your minds? Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But to let you 24 know that the Son of Man has authority to forgive sins on earth"—turning to the man who was paralyzed he said to him—"I tell you, get up, pick up your mat, and go home!"

And he got up at once before them 25 all, and picked up what he had been lying on, and went home, praising God. They were all seized with as- 26 tonishment, and praised God, and filled with awe they said,

"We have seen something wonderful today!"

After this he went out, and he 27 saw a tax-collector named Levi sitting at the tollhouse, and he said to him,

"Follow me!"

And he left everything and got up 28 and followed him. Then Levi gave a 29 great entertainment for him in his house, and there was a great throng of tax-collectors and others who were at table with them. And the 30 Pharisees and their scribes grumbled about it to his disciples, and said,

"Why do you eat and drink with tax-collectors and irreligious people?"

Jesus answered them, 31

"It is not well people but the sick who have to have the doctor. I have 32 not come to invite the pious but the irreligious to repentance!"

33 They said to him,
"John's disciples observe frequent fasts and offer prayers, and so do the disciples of the Pharisees, but your disciples eat and drink."
34 Jesus said to them,
"Can you make wedding guests fast while the bridegroom is with
35 them? But other days will come, and when the bridegroom is taken away from them, in those days they will fast."
36 He used this figure also in speaking to them:
"No one tears a piece from a new coat and sews it on an old one, or if he does, he will both tear the new one and the piece from the new one
37 will not match the old one. And nobody puts new wine into old wineskins, or if he does, the new wine will burst the skins and run out, and
38 the skins will be spoiled. New wine
39 has to be put into fresh skins. No one after drinking old wine wants new, for he says, 'The old is better!' "

6 One Sabbath he happened to be passing through the wheat fields, and his disciples were picking the heads of wheat, and eating them, rubbing
2 them in their hands. And some of the Pharisees said,
"Why do you do what it is against the Law to do on the Sabbath?"
3 Jesus answered,
"Have you not read even what David did, when he and his com-
4 panions were hungry? How he went into the house of God and took the Presentation Loaves, which it was against the Law for anyone but the priests to eat, and ate them with his companions?" And he said to them, 5
"The Son of Man is master of the Sabbath."

On another Sabbath he happened 6
to go to the synagogue and teach. There was a man there whose right hand was withered. And the scribes 7
and the Pharisees were on the watch to see whether he would cure people on the Sabbath, in order to find a charge to bring against him. But he 8
knew what they were thinking, and he said to the man with the withered hand,
"Get up and stand in front."
And he got up and stood there. 9
Jesus said to them,
"I want to ask you, Is it allowable on the Sabbath to do people good or to do them harm? to save life or to destroy it?"
And he looked around at them all 10
and said to the man,
"Hold out your hand!"
And he did so, and his hand was restored.

But they were perfectly furious, 11
and discussed with one another what they could do to Jesus.

It was in those days that he went 12
up on the mountain to pray, and passed the whole night in prayer to God. When day came, he called his 13
disciples to him, and chose twelve of them whom he named apostles: Simon, whom he named Peter, his 14
brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, 15
James, the son of Alpheus, Simon, who was called the Zealot, Judas, 16

the son of James, and Judas Iscariot,
17 who turned out a traitor. And he
came down with them and took his
stand on a level place with a great
throng of his disciples, and a great
crowd of people from all over Judea
and from Jerusalem and the seacoast
district of Tyre and Sidon, who had
come to hear him and to be cured
18 of their diseases. And those who
were troubled with foul spirits were
19 cured. And all the people tried to
touch him, because power went
forth from him and cured them all.
20 Then he fixed his eyes on his dis-
ciples, and said,

"Blessed are you who are poor,
for the Kingdom of God is yours!

21 "Blessed are you who are hungry
now, for you will be satisfied!

"Blessed are you who weep now,
for you will laugh!

22 "Blessed are you when people
hate you and exclude you and de-
nounce you and spurn the name you
bear as evil, on account of the Son
23 of Man. Be glad when that happens,
and leap for joy, for you will be
richly rewarded in heaven, for that
is the way their forefathers treated
the prophets.

24 "But alas for you who are rich,
for you have had your comfort!

25 "Alas for you who have plenty to
eat now, for you will go hungry!

"Alas for you who laugh now, for
you will mourn and weep!

26 "Alas for you when everyone
speaks well of you, for that is the
way their forefathers treated the
false prophets!

"But I tell you who hear me, love 27
your enemies, treat those who hate
you well, bless those who curse you, 28
pray for those who abuse you. To 29
the man that strikes you on the
cheek, turn the other also, and from
the man who takes away your coat,
do not keep back your shirt either.
Give to everyone that asks of you, 30
and if anyone takes away what is
yours, do not demand it back. And 31
treat men just as you wish them to
treat you. If you love only those 32
who love you, what merit is there in
that? For even godless people love
those who love them. And if you 33
help only those who help you, what
merit is there in that? Even godless
people act in that way. And if you 34
lend only to people from whom you
expect to get something, what merit
is there in that? Even godless peo-
ple lend to godless people, meaning
to get it back again in full. But love 35
your enemies, and help them and
lend to them, never despairing, and
you will be richly rewarded, and you
will be sons of the Most High, for
he is kind even to the ungrateful and
the wicked. You must be merciful, 36
just as your Father is. Do not judge 37
others, and they will not judge you.
Do not condemn them, and they will
not condemn you. Excuse others and 38
they will excuse you. Give, and
they will give to you; good measure,
pressed down, shaken together, and
running over, they will pour into
your lap. For the measure you use
with others they in turn will use
with you."

39 And he used a figure, saying,
"Can one blind man lead another?
Will they not both fall into a hole?
40 A pupil is not better than his teacher,
but every pupil when he is fully
41 trained will be like his teacher. Why
do you keep looking at the speck in
your brother's eye, and pay no atten-
tion to the beam that is in your own?
42 How can you say to your brother,
'Brother, just let me get that speck
out of your eye,' when you cannot
see the beam in your own eye? You
hypocrite! First get the beam out of
your own eye, and then you can see
to get out the speck in your brother's
43 eye. For sound trees do not bear bad
44 fruit, nor bad trees sound fruit. Every
tree is known by its fruit. They do
not pick figs off thorns, or gather
45 grapes from brambles. A good man,
out of the good he has accumulated
in his heart, produces good, and a bad
man, out of what he has accumulated
that is bad, produces what is bad.
For his mouth says only what his
46 heart is full of. Why do you call
me: 'Lord! Lord!' and not do what
47 I tell you? If anyone comes to me
and listens to this teaching of mine
and acts upon it, I will show you
48 whom he is like. He is like a man
who was building a house, who dug
deep and laid his foundation upon the
rock, and when there was a flood the
torrent burst upon that house and
could not shake it, because it was
49 well built. But the man who listens
to it, and does not act upon it, is like
a man who built a house on the
ground without any foundation. The
torrent burst upon it, and it collapsed
at once, and the wreck of that house
was complete."

When he had finished saying all 7
this in the hearing of the people, he
went to Capernaum.

A Roman captain had a slave 2
whom he thought a great deal of, and
the slave was sick and at the point of
death. When the captain heard about 3
Jesus, he sent some Jewish elders to
him, to ask him to come and save his
slave's life. And they went to Jesus 4
and urged him strongly to do it, and
said,

"He deserves to have you do this 5
for him, for he loves our nation, and
it was he who built us our syna-
gogue."

So Jesus went with them. But 6
when he was not far from the house,
the captain sent some friends to him,
to say to him,

"Master, do not take any more
trouble, for I am not a suitable per-
son to have you under my roof. That 7
is why I did not think I was fit to
come to you. But simply say the
word, and have my servant cured.
For I am myself under the orders of 8
others, and I have soldiers under me,
and I tell one to go, and he goes, and
another to come, and he comes, and
my slave to do something, and he
does it."

When Jesus heard this, he was 9
astonished at him, and turning to the
crowd that was following him, he
said,

"I tell you, I have not found such
faith as this even in Israel!"

10 And when the messengers went back to the house, they found the slave well.

11 Soon afterward he happened to go to a town called Nain, and his disciples and a great throng of people
12 went with him. As he came up to the gate of the town, a dead man was being carried out; he was his mother's only son, and she was a widow. A crowd of the townspeople was
13 with her. And when the Lord saw her, he pitied her, and said to her,

"Do not weep."

14 And he went up and touched the bier, and the bearers stopped. And he said,

"Young man, I tell you, wake up!"

15 And the dead man sat up and began to speak, and he gave him back
16 to his mother. And they were all overcome with awe, and they praised God, and said,

"A great prophet has appeared among us!" and "God has not forgotten his people!"

17 This story about him spread all over Judea and all the country around.

18 John's disciples told him of all
19 this; and he called two of them to him, and sent them to the Lord to ask him,

"Are you the one who was to come, or should we look for someone else?"

20 And the men went to him and said,

"John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we look for someone else?' "

Just then he cured many of dis- 21
eases and ailments and evil spirits, and he gave sight to many who were blind. And he answered them, 22

"Go and report to John what you have seen and heard. The blind are regaining their sight, the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to the poor. And blessed is 23
the man who finds nothing that repels him in me."

When John's messengers were 24
gone, he began to speak to the crowds about John.

"What was it that you went out 25
into the desert to look at? A reed swaying in the wind? Then what did you go out there to see? A man luxuriously dressed? Men who wear fine clothes and live in luxury you find in palaces. Then what did you go 26
out there to see? A prophet? Yes, I tell you, and far more than a prophet! This is the man of whom the 27
Scripture says,

" 'Here I send my messenger on
before you,
He will prepare the road ahead
of you!'

"I tell you, among men born of 28
women there is none greater than John; and yet one who is of little importance in the Kingdom of God is greater than he. And all the peo- 29
ple, even the tax-collectors, when they heard him, acknowledged the justice of God's demands, by accepting baptism from John, but the Phari- 30
sees and experts in the Law thwarted

God's purpose for themselves, by re-
31 fusing to be baptized by him. So
what is there to which I can com-
pare the men of this age? What are
32 they like? They are like children
sitting about in the bazaar and call-
ing out to one another,

"'We have played the flute for
you, and you would not
dance!
We have wailed and you would
not weep!'

33 "For when John the Baptist came,
he did not eat any bread or drink any
wine, and you said, 'He has a de-
34 mon!' Now that the Son of Man
has come, he does eat and drink, and
you say, 'Look at him! A glutton
and a drinker, the companion of tax-
35 collectors and irreligious people!' So
wisdom is vindicated by all who are
really wise."

36 One of the Pharisees asked him
to have dinner with him, and he went
to the Pharisee's house and took his
37 place at the table. Now there was a
woman in the town who was leading
a sinful life, and when she learned
that he was having dinner at the
Pharisee's house, she got an ala-
baster flask of perfume, and came
38 and stood behind him at his feet,
weeping, and began to wet his feet
with her tears, and she wiped them
with her hair, and kissed them, and
39 put the perfume on them. When the
Pharisee who had invited him saw
this, he said to himself,

"If this man were really a proph-
et, he would know who and what
the woman is who is touching him,
for she leads a wicked life."

Jesus answered him, and said to 40
him,

"Simon, there is something I want
to say to you."

He said,

"Proceed, Master."

"Two men were in debt to a 41
money-lender. One owed him a hun-
dred dollars and the other ten. As 42
they could not pay him, he canceled
what they owed him. Now which
of them will be more attached to
him?"

Simon answered, 43

"The one, I suppose, for whom
he canceled most."

"You are right," he said. And 44
turning to the woman, he said to
Simon,

"Do you see this woman? I came
to your house; you did not give me
any water for my feet, but she has
wet my feet with tears and wiped
them with her hair. You did not give 45
me a kiss, but from the moment I
came in she has not stopped kissing
my feet. You did not put any oil 46
upon my head, but she has put per-
fume upon my feet. Therefore, I tell 47
you, her sins, many as they are, are
forgiven, for she has loved me so
much. But the man with little to be
forgiven loves me but little."

And he said to her, 48

"Your sins are forgiven!"

The men at table with him began 49
to say to themselves,

"Who is this man, who even for-
gives sins?"

50 But he said to the woman,
"It is your faith that has saved
you. Go in peace."

8 Soon afterward he went about
among the towns and villages preach-
ing and telling the good news of the
Kingdom of God. The Twelve went
2 with him, and some women who had
been cured of evil spirits and sick-
ness—Mary, who was called Mary
of Magdala, out of whom seven de-
3 mons had been driven, and Joanna,
the wife of Chuza, Herod's manager,
and Susanna, and many others, who
provided for them with their means.
4 When a great throng was gather-
ing and people were coming to him
from one town after another, he said
in his figurative way,
5 "A sower went out to sow his
seed. As he was sowing, some of
the seed fell by the path and was
trodden on, and the wild birds ate
6 it up. And some of it fell upon the
rock, and when it sprang up it
withered, because it had no moisture.
7 And some fell among the thorns,
and the thorns grew up with it and
8 choked it out. And some fell on good
soil, and grew up and yielded a hun-
dred fold!"
As he said this he called out,
"Let him who has ears to hear
with, listen!"
9 His disciples asked him what this
10 figure meant. And he said,
"You are permitted to know the
secrets of the Kingdom of God, but
they are given to others in the form
of figures, so that they may look and
yet not see, and hear and yet not un-
derstand. This is what the figure 11
means. The seed is God's message.
The ones by the path are those who 12
hear, and then the devil comes and
carries off the message from their
hearts, so that they may not believe
it and be saved. The ones on the rock 13
are those who receive the message
joyfully when they first hear it, but
it takes no real root. They believe
for a little while, and then in the time
of trial they draw back. And what 14
falls among the thorns means those
who listen and pass on, and the
worries and wealth and pleasures of
life stifle them and they yield noth- 15
ing. But the seed in the good soil
means those who listen to the mes-
sage and keep it in good, true hearts,
and yield unfailingly.
"Nobody lights a lamp and then 16
covers it with a dish or puts it under
a bed, but he puts it on its stand, so
that those who come in may see the
light. For there is nothing hidden 17
that shall not be disclosed, nor kept
secret that shall not be known and
come to light. So take care how you 18
listen. For people who have will have
more given to them, and from peo-
ple who have nothing, even what
they think they have will be taken
away."
His mother and his brothers came 19
to him, but they could not get near
him, on account of the crowd. And 20
the word came to him,
"Your mother and your brothers
are standing outside; they want to
see you."

21 He answered,

"My mother and my brothers are those who listen to God's message and obey it!"

22 It happened one day that he got into a boat with his disciples, and said to them,

"Let us cross to the other side of the lake."

23 So they set sail. As they sailed along, he fell asleep. And a squall of wind came down upon the lake, and they were being swamped and were
24 in peril. And they went to him and woke him up, and said to him,

"Master! Master! We are lost!"

Then he awoke and reproved the wind and the rough water, and they
25 ceased, and there was a calm. And he said to them,

"Where is your faith?"

But they were frightened and amazed, and said to one another,

"Who can he be? For he gives orders even to the winds and the water, and they obey him!"

26 They made a landing in the neighborhood of Gerasa, which is just
27 across the lake from Galilee. And when he landed, he met a man possessed by demons, who was coming out of the town. He had worn no clothing for a long time, and did not live in a house but in the tombs.
28 When he saw Jesus he cried out and threw himself down before him, and said in a loud voice,

"What do you want of me, Jesus,
29 Son of the Most High God? I beg you not to torture me!"

For he was commanding the foul spirit to get out of the man. For it had often seized him, and though he had been fastened with chains and fetters, and was closely watched, he would snap his bonds and the demon would drive him away to the desert.
And Jesus asked him, 30

"What is your name?"

He said,

"Legion!" For many demons had gone into him. And they begged him 31 not to order them off to the bottomless pit. Now there was a large drove 32 of pigs feeding there on the hillside, and they begged him to give them leave to go into them. And he did so. Then the demons came out of the 33 man and went into the pigs, and the drove rushed over the steep bank into the lake, and were drowned. When the men who tended them saw 34 what had happened, they ran away and spread the news in the town and in the country around. And the peo- 35 ple came out to see what had happened, and they came to Jesus and found the man out of whom the demons had gone sitting there, at Jesus' feet, with his clothes on and in his right mind, and they were frightened. And those who had seen it 36 told them how the man who had been possessed was cured. Then all the 37 people of the neighborhood of Gerasa asked him to go away from them, for they were terribly frightened. And he got into a boat and went back. The man out of whom the demons 38 had gone begged to go with him, but Jesus sent him away, and said,

39 "Go back to your home, and tell all that God has done for you."

And he went and told all over the town what Jesus had done for him.

40 When Jesus returned, the people welcomed him, for they were all
41 watching for him. And a man named Jairus came up—he was leader of the synagogue—and he fell down at Jesus' feet and begged him to come
42 to his house, because he had an only daughter, about twelve years old, and she was dying. As he was going, the crowds of people almost crushed
43 him. And a woman who had had a hemorrhage for twelve years, and whom nobody had been able to cure,
44 came up behind him and touched the tassel of his cloak, and the hemor-
45 rhage stopped at once. Jesus said,

"Who was it who touched me?"

And as everyone denied having done so, Peter said,

"Master, the people are all around you and they are crowding you."

46 But Jesus said,

"Somebody touched me, for I know the power passed from me."

47 When the woman saw that she had not escaped his notice, she came forward trembling, and fell down before him, and before all the people told why she had touched him, and
48 how she had been cured at once. And he said to her,

"My daughter, it is your faith that has cured you. Go in peace."

49 Even as he spoke someone came from the house of the leader of the synagogue and said,

"Your daughter is dead. Do not trouble the Master any more."

But Jesus heard it and said to him, 50

"Do not be afraid; just have faith, and she will get well."

When he reached the house, he 51 let no one go in with him but Peter, John, and James, and the child's father and mother. And they were 52 all wailing and beating their breasts for her. But he said,

"Stop wailing! For she is not dead, she is asleep."

And they laughed at him, for they 53 knew that she was dead. But he 54 grasped her hand and called out,

"Get up, my child!"

And her spirit returned and she 55 stood up immediately, and he directed them to give her something to eat. And her parents were amazed, 56 but he ordered them not to tell anyone what had happened.

Then he called the Twelve to- 9 gether, and gave them power and authority over all the demons, and to cure diseases, and he sent them 2 out to proclaim the Kingdom of God and to cure the sick. He said to them, 3

"Do not take anything for your journey, no staff nor bag nor bread nor money, nor an extra shirt. What- 4 ever house you go to stay in, remain there, and start on again from it. And where they will not welcome 5 you, leave that town and shake off the very dust from your feet as a protest against them."

And they set forth and went 6 from village to village, telling the

good news and curing people everywhere.

7 Herod the governor heard of all that was happening, and he was perplexed because some people said that
8 John had risen from the dead, and some that Elijah had appeared, and others that one of the ancient proph-
9 ets had come back to life. But Herod said,

"John I have beheaded, but who can this be about whom I hear such reports?"

And he endeavored to see him.

10 Then the apostles came back and told Jesus what they had done. And he took them and quietly retired to
11 a town called Bethsaida. But the crowds learned of it and followed him, and he welcomed them and spoke to them about the Kingdom of God, and he cured those who needed
12 to be cured. When the day began to decline, the Twelve came up and said to him,

"Send the crowd away to the villages and farms around to find food and shelter, for we are in a lonely place here."

13 But he said to them,

"Give them food yourselves!"

And they said,

"We have only five loaves and two fish, unless we go ourselves and
14 buy food for all these people." For there were about five thousand men.

But he said to his disciples,

"Have them sit down in groups of about fifty each."

15 And they did so, and made them
16 all sit down. Then he took the five loaves and the two fish and looked up to heaven and blessed them, and he broke them in pieces and gave them to the disciples to pass to the people. And they all ate and had 17
enough, and the pieces left over that were gathered up filled twelve baskets.

Once when he was praying by 18
himself, with only the disciples near him, he asked them,

"Who do the people say that I am?"

They answered, 19

"John the Baptist, though others say Elijah, and others that one of the old prophets has come back to life."

And he said to them, 20

"But who do you say that I am?"

Peter answered,

"The Christ of God!"

But he warned them particularly 21
not to tell this to anyone, and said, 22

"The Son of Man must endure great suffering and be refused by the elders, the high priests, and the scribes, and be killed, and be raised to life on the third day."

And he said to everyone, 23

"If anyone wants to go with me, he must disregard himself, and take his cross day after day and follow me. For whoever wants to preserve 24
his life will lose it, and whoever loses his life for me will preserve it. What 25
good does it do a man to gain the whole world and lose or forfeit himself? For if anyone is ashamed of me 26
and my teaching the Son of Man will be ashamed of him, when he comes in his glory and the glory of his

27 Father and of the holy angels. I tell you, some of you who stand here will certainly not taste death until they see the Kingdom of God!"

28 It was about eight days after Jesus said this that he took Peter, John, and James, and went up on the 29 mountain to pray. And as he was praying, the look of his face changed and his clothes turned dazzling 30 white. And two men were talking 31 with him. They were Moses and Elijah, and they appeared in glory and spoke of his departure which he was to go through with at Jerusalem. 32 Peter and his companions had been overcome by sleep, but waking up they saw his glorious appearance and 33 the two men standing by him. Just as they were parting from him, Peter said to Jesus,

"Master, how good it is that we are here! Let us put up three huts, one for you and one for Moses and one for Elijah!" For he did not know what he was saying.

34 But as he said it, a cloud came and overshadowed them, and they were frightened as they passed under the 35 cloud. And from the cloud came a voice that said,

"This is my Son, my Chosen! Listen to him!"

36 At the sound of the voice, they saw that Jesus was alone. And they kept silence, and said nothing about what they had seen to anyone at that time.

37 The next day, when they had come down from the mountain, a great crowd met him. And a man in 38 the crowd shouted,

"Master, I beg you to look at my son, for he is my only child, and all 39 at once a spirit seizes him, and he suddenly cries out, and it convulses him until he foams at the mouth, and it leaves him, after a struggle, badly bruised. And I begged your 40 disciples to drive it out, and they could not."

Jesus answered, 41

"O you unbelieving, obstinate people! How long must I be with you and put up with you? Bring your son here!"

Even while the boy was coming, 42 the demon threw him down and convulsed him, but Jesus reproved the foul spirit and cured the boy and gave him back to his father. And 43 they were all amazed at the power of God.

While everybody was full of wonder at all that he was doing, he said to his disciples,

"You must store up these teach- 44 ings in your minds, for the Son of Man is going to be handed over to men."

But they did not understand what 45 he meant, indeed it was concealed from them, in order that they might not comprehend it, and they were afraid to ask him what he meant.

A discussion arose among them as 46 to which of them would be the greatest. But Jesus knew the question that 47 was in their minds and he took a child and made him stand by his side, and said to them, 48

"Whoever welcomes this child on my account is welcoming me, and whoever welcomes me, welcomes him who has sent me. For it is the lowliest among you all who is really great."

49 John answered,

"Master, we saw a man driving out demons with your name, and we told him not to do so, for he does not go with us."

50 Jesus said to him,

"Do not try to stop him, for the man who is not against you is for you."

51 As the time approached when he was to be taken up to heaven, he set
52 his face toward Jerusalem, and sent messengers before him. They started out and went into a Samaritan village, to make preparations for him.
53 And the people there would not receive him, because he was going to
54 Jerusalem. When the disciples, James and John, saw this, they said,

"Master, will you have us order fire to come down from heaven and consume them?"

55 But he turned and reproved them.
56 And they went on to another village.

57 As they were going along the road, a man said to him,

"I will follow you wherever you go."

58 Jesus said to him,

"Foxes have holes, and wild birds have nests, but the Son of Man has nowhere to lay his head!"

59 He said to another,

"Follow me."

But he said,

"Let me first go and bury my father."

Jesus said to him, 60

"Leave the dead to bury their own dead; you must go and spread the news of the Kingdom of God!"

Yet another man said to him, 61

"Lord, I am going to follow you, but let me first say goodbye to my people at home."

Jesus said to him, 62

"No one who puts his hand to the plough, and then looks back, is fitted for the Kingdom of God."

After this the Lord appointed **10** seventy-two others, and sent them on before him, two by two, to every town or place to which he intended to come. And he said to them, 2

"The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it. Now go. Here I 3 send you out like lambs among wolves. Carry no purse nor wallet 4 nor shoes, and do not stop to exchange civilities with anyone on the way. Whenever you go to stay at 5 a house, first say, 'Peace to this household!' If there is anyone there 6 who loves peace, your blessing will rest upon him, but if there is not, it will come back to you. Stay at 7 the same house, eating and drinking what they offer you, for the workman deserves his pay. Do not change from one house to another. When- 8 ever you come to a town and they welcome you, eat what is offered you, and cure the sick there, and say 9

to them, 'The Kingdom of God is
10 close upon you!' But whenever you
come to a town and they do not wel-
come you, go out into the open
11 streets and say, 'The very dust of
your town that sticks to our feet we
wipe off in protest. But understand
this: the Kingdom of God is at
12 hand!' I tell you, on that Day Sodom
13 will fare better than that town! Alas
for you, Chorazin! Alas for you,
Bethsaida! For if the wonders that
have been done in you had been
done in Tyre and Sidon, they would
have repented long ago, sitting in
14 sackcloth and ashes! But Tyre and
Sidon will fare better than you at the
15 Judgment! And you, Capernaum!
Are you to be exalted to the skies?
You will go down among the dead!
16 Whoever listens to you listens to
me, and whoever disregards you dis-
regards me, and whoever disregards
me disregards him who sent me."

17 The seventy-two came back de-
lighted, and said,

"Lord, when we use your name
the very demons submit to us!"

18 He said to them,

"I saw Satan fall from heaven like
19 a flash of lightning! Here I have
given you the power to tread on
snakes and scorpions, and to trample
on all the power of the enemy.
20 Nothing will hurt you at all. But
do not be glad that the spirits submit
to you, but be glad that your names
are enrolled in heaven."

21 At that moment he was inspired
with joy, and said,

"I thank you, Father, Lord of
heaven and earth, for hiding all this
from the learned and intelligent, and
revealing it to children! Yes, I thank
you, Father, for choosing to have
it so! Everything has been handed 22
over to me by my Father, and no
one knows who the Son is but the
Father, nor who the Father is but the
Son, and anyone to whom the Son
chooses to reveal him."

And he turned to his disciples 23
when they were alone, and said,

"Blessed are the eyes that see 24
what you see! For I tell you, many
prophets and kings have wished to
see what you see, and could not see
it, and to hear what you hear, and
could not hear it!"

Then an expert in the Law got up 25
to test him and said,

"Master, what must I do to make
sure of eternal life?"

Jesus said to him, 26

"What does the Law say? How
does it read?"

He answered, 27

" 'You must love the Lord your
God with your whole heart, your
whole soul, your whole strength, and
your whole mind,' and 'your neigh-
bor as you do yourself.' "

Jesus said to him, 28

"You are right. Do that, and you
will live."

But he, wishing to justify his 29
question, said,

"And who is my neighbor?"

Jesus replied, 30

"A man was on his way down
from Jerusalem to Jericho, when he
fell into the hands of robbers, and

they stripped him and beat him and
31 went off leaving him half dead. Now
a priest happened to be going that
way, and when he saw him, he went
by on the other side of the road.
32 And a Levite also came to the place,
and when he saw him, he went by on
33 the other side. But a Samaritan who
was traveling that way came upon
him, and when he saw him he pitied
34 him, and he went up to him and
dressed his wounds with oil and wine
and bound them up. And he put him
on his own mule and brought him
35 to an inn and took care of him. The
next day he took out two dollars and
gave it to the innkeeper and said,
'Take care of him, and whatever
more you spend I will pay you for
36 on my way back.' Which of these
three do you think proved himself
a neighbor to the man who fell into
the robbers' hands?"

37 He said,

"The man who took pity on him."

Jesus said to him,

"Go and do so yourself!"

38 As they continued their journey,
he came to a certain village, and a
woman named Martha welcomed
39 him to her house. She had a sister
named Mary, who seated herself at
the Master's feet, and listened to
40 what he was saying. But Martha was
worried with all she had to do for
them, and she came up and said,

"Master, does it make no difference to you that my sister has left me to do all the work alone? Tell her to help me."

41 The Master answered,

"Martha, Martha, you are worried and anxious about many things,
but our wants are few, indeed there 42
is only one thing we need. For Mary
has chosen the right thing, and it
must not be taken away from her."

Once as he was praying in a cer- 11
tain place, when he stopped, one of
his disciples said to him,

"Lord, teach us to pray, as John taught his disciples."

He said to them, 2

"When you pray, say, 'Father,
your name be revered! Your king-
dom come! Give us each day our 3
bread for the day, and forgive us our 4
sins, for we ourselves forgive any-
one who is our debtor; and do not
subject us to temptation.' "

And he said to them, 5

"Suppose one of you has a friend,
and goes to him in the middle of the
night, and says to him, 'Friend, lend
me three loaves, for a friend of mine 6
has just come to my house after a
journey and I have nothing for him
to eat,' and he answers from inside, 7
'Do not bother me; the door is now
fastened, and my children and I have
gone to bed; I cannot get up and give
you any.' I tell you, even if he will 8
not get up and give him some because
he is his friend, yet because of his
persistence he will rouse himself
and give him all he needs. So I tell 9
you, ask, and what you ask will be
given you. Search, and you will find
what you search for. Knock, and the
door will open to you. For it is al- 10
ways the one who asks who receives,
and the one who searches who finds,

and the one who knocks to whom
11 the door opens. Which of you fa-
thers, if his son asks him for a fish
12 will give him a snake instead? Or
if he asks for an egg, will give him a
13 scorpion? So if you, bad as you are,
know enough to give your children
what is good, how much more surely
will your Father in heaven give the
holy Spirit to those who ask him for
it!"

14 Once he was driving out a dumb
demon, and when the demon was
gone the dumb man spoke. And the
15 people were amazed. But some of
them said,

"It is with the aid of Beelzebub,
the prince of the demons, that he
drives the demons out."

16 Others to test him asked him for
17 a sign from heaven. But he knew
what they were thinking, and he said
to them,

"Any kingdom that is disunited is
on the way to destruction, and one
18 house falls after another. And if
Satan is disunited, how can his king-
dom last? Because you say that I
19 drive out demons with Beelzebub's
aid. But if it is with his aid that I
drive out demons, by whose do your
sons drive them out? Therefore,
20 they shall be your judges. But if it
is with the finger of God that I am
driving the demons out, then the
Kingdom of God has overtaken you.
21 When a strong man fully armed
guards his own dwelling, his prop-
22 erty is undisturbed. But when some-
body stronger than he attacks him
and overcomes him, he strips him of
the arms that he relied on, and di-
vides up the spoils. Anyone who is 23
not with me is against me, and any-
one who does not join me in gather-
ing, scatters. When a foul spirit goes 24
out of a man, it roams through des-
erts in search of rest, and when it
finds none, it says, 'I will go back
to my house that I left.' And it goes 25
and finds it unoccupied, cleaned,
and all in order. Then it goes and 26
gets seven other spirits more wicked
than itself, and they go in and live
there, and in the end the man is
worse off than he was before."

As he said this, a woman in the 27
crowd raised her voice and said to
him,

"Blessed is the mother who bore
you and nursed you!" But he said, 28

"You might better say, 'Blessed
are those who hear God's message
and observe it!' "

As the crowds pressed around 29
him, he went on to say,

"This is a wicked age! It demands
a sign, and no sign will be given it
but the sign of Jonah. For just as 30
Jonah became a sign to the people
of Nineveh, so the Son of Man will
be a sign to this age. The queen of 31
the south will rise with the men of
this generation at the Judgment and
will condemn them, for she came
from the very ends of the earth to
listen to Solomon's wisdom, and
there is more than Solomon here!
Men of Nineveh will rise with this 32
generation at the Judgment and will
condemn it, for they repented at
Jonah's preaching, and there is more

than Jonah here! No one lights a
lamp and puts it in the cellar or un-
der a peck-measure; he puts it on its
stand, so that people who come in
can see the light. Your eye is the
lamp of your body. When your eye
is sound, your whole body is light,
but when it is unsound, your body is
dark. So take care! Your very light
may be darkness! If, therefore, your
whole body is light with no darkness
in it at all, it will all be as light as a
lamp makes things for you by its
light."

When he said this, a Pharisee
asked him to lunch with him, and he
went to his house and took his place
at table. The Pharisee noticed that
he did not wash before luncheon,
and he was surprised. But the Lord
said to him,

"You Pharisees clean the outside
of cups and dishes, but inside you are
full of greed and wickedness. You
fools! Did not the Creator of the
outside make the inside too? But
give your inmost life as charity, and
you will immediately find every-
thing clean. But alas for you Phari-
sees! For you pay tithes on mint,
rue, and every tiny herb, and disre-
gard justice and the love of God. But
you should have observed these,
without neglecting the others. Alas
for you Pharisees! For you love to
have the front seat in the synagogues
and to be saluted with respect in
public places. Alas for you! For you
are like unmarked graves which men
tread upon without knowing it."

At this, one of the experts in the
Law said to him,

"Master, when you say that, you
affront us too."

But he said,

"Yes, alas for you experts in the
Law too! For you load men with
burdens they can hardly carry, and
you will not touch them yourselves
with a single finger. Alas for you!
For you build monuments for the
prophets, whom your forefathers
killed. So you testify to what your
fathers did and approve it, for they
killed them and you build their
monuments. This is why the Wis-
dom of God said, 'I will send proph-
ets and apostles to them, and some of
them they will kill and some they
will persecute'—so that this age
may be charged with the blood of all
the prophets that has been shed since
the creation of the world, from the
blood of Abel to the blood of Zecha-
riah, who perished between the altar
and the sanctuary. Yes, I tell you!
This age will be charged with it all!
Alas for you experts in the Law! For
you have taken the key to the door
of knowledge, but you have not
entered it yourselves, and you have
kept out those who tried to enter."

After he left the house, the scribes
and the Pharisees began to watch
him closely and to try to draw him
out on many subjects, plotting to en-
trap him in something he might say.

Meanwhile as the people gathered
in thousands, until they actually trod
on one another, he proceeded to say
to his disciples first of all,

"Beware of the yeast of the Phari-
2 sees, that is, hypocrisy. There is
nothing covered up that is not going
to be uncovered, nor secret that is
3 not going to be known. For what you
say in the darkness will be heard in
the light, and what you whisper in
someone's ear, behind closed doors,
will be proclaimed from the house-
4 tops. I tell you, who are my friends,
have no fear of those who kill the
body, and after that can do no more.
5 I will show you whom to fear: fear
him who, after killing you, has
power to hurl you into the pit. Yes,
6 fear him, I tell you. Do not sparrows
sell five for two cents? And yet not
one of them is forgotten in God's
7 sight. But the very hairs on your
heads are all counted! You must not
be afraid; you are worth more than
8 a great many sparrows! I tell you,
everyone who will acknowledge me
before men, the Son of Man will ac-
knowledge before the angels of God,
9 but anyone who disowns me before
men will be disowned before the
10 angels of God. And anyone who
speaks against the Son of Man will
be forgiven for it, but no one who re-
viles the holy Spirit will be forgiven.
11 When they bring you before the
synagogues or the magistrates or
the authorities, you must have no
anxiety about how to defend your-
12 selves or what to say, for at the very
moment the holy Spirit will teach
you what you ought to say."

13 Someone in the crowd said to him,
"Master, tell my brother to give
me my share of our inheritance."

But he said to him, 14
"Who made me a judge or arbi-
trator of your affairs?"

And he said to them, 15
"Take care! You must be on your
guard against every form of greed,
for a man's life does not belong to
him, no matter how rich he is."

And he told them this story: 16
"A certain rich man's lands yield- 17
ed heavily. And he said to himself,
'What am I going to do, for I have
nowhere to store my crops?' Then 18
he said, 'This is what I will do;
I will tear down my barns and build
larger ones, and in them I will store
all my grain and my goods. And I 19
will say to my soul, 'Soul, you have
great wealth stored up for years to
come. Now take your ease; eat,
drink, and enjoy yourself.' But God 20
said to him, 'You fool! This very
night your soul will be demanded of
you. Then who will have all you
have prepared?' That is the way 21
with the man who lays up money for
himself, and is not rich with God."

And he said to his disciples, 22
"Therefore, I tell you, do not
worry about life, wondering what
you will have to eat, or about your
body, wondering what you will have
to wear. Life is more important than 23
food, and the body than clothes.
Think of the crows! They do not 24
sow or reap, and they have no store-
houses or barns, and God feeds
them. How much more you are
worth than the birds! Which of you 25
with all his worry can add a single
hour to his life? So if you cannot do 26

the least good, why should you
27 worry about the rest? See how the
lilies grow. They do not toil or spin,
but, I tell you, even Solomon in all
his splendor was never dressed like
28 one of them. But if God so dresses
the wild grass, which is alive today,
and is thrown into the furnace to-
morrow, how much more surely will
he clothe you, who have so little
29 faith? So you must not ask what you
are to have to eat or drink, and you
30 must not be anxious about it. For
these are all things the nations of the
world are in pursuit of, and your
Father knows well that you need
31 them. But you must strive to find
his kingdom, and you will have these
32 other things besides. Do not be
afraid, little flock, for your Father
has chosen to give you the kingdom.
33 Sell what belongs to you, and give
away the money! Get yourselves
purses that will never wear out, in-
exhaustible riches in heaven, where
thieves cannot get near nor moths
34 destroy. For wherever your treasure
35 is, your heart will be too. You must
be ready with your lamps burning,
36 like men waiting for their master to
come home from a wedding, so that
when he comes and knocks, they
can open the door for him at once.
37 Blessed are the slaves whom their
master will find on the watch when
he comes. I tell you, he will gird up
his robe and make them take their
places at table, and go around and
38 wait on them. Whether he comes
late at night or early in the morning
and finds them on the watch, they
are blessed. But you may be sure of 39
this, that if the master of the house
had known what time the thief was
coming, he would have been on the
watch, and would not have let his
house be broken into. You must be 40
ready too, for the Son of Man is
coming at a time when you do not
expect him."

Peter said to him, 41

"Lord, do you mean this figure for
us, or is it for everybody?"

And the Lord said, 42

"Who then will be the faithful,
thoughtful manager, whom his mas-
ter will put in charge of his house-
hold, to give the members of it their
supplies at the proper time? Blessed 43
is that slave if his master when he
returns finds him doing it. I tell you, 44
he will put him in charge of all his
property. But if the slave says to 45
himself, 'My master is not coming
back for a long time,' and begins to
beat the men and women slaves and
to eat and drink and get drunk, that 46
slave's master will come back some
day when he does not expect him,
and at some time of which he does
not know, and will cut him in two,
and put him with the unbelievers.
The slave who knows his master's 47
wishes, but does not get ready or
act upon them, will be severely
punished. But one who does wrong 48
without knowing them will be light-
ly punished. From anyone who has
been given much, much will be re-
quired, and of the man to whom
people have intrusted much, they
will demand even more. I have come 49

to bring fire down to the earth, and
how I wish it were kindled already!
50 I have a baptism to undergo, and how
51 distressed I am till it is over! Do you
think I have come to bring peace to
the earth? Not peace, I tell you, but
52 discord! For from now on if there
are five people in a house they will
be divided three against two and two
53 against three. Father will be against
son, and son against father, mother
against daughter and daughter against
mother, mother-in-law against her
daughter-in-law and daughter-in-law
against her mother-in-law."

54 And he said to the crowds,

"When you see a cloud rise in the
west, you say at once, 'It is going
55 to rain,' and it does. And when you
see the south wind blowing, you
say, 'It is going to be very hot,' and
56 it is so. You hypocrites! You know
how to interpret the look of the
earth and sky; and why can you not
57 interpret this present time? Why do
you not decide what is right your-
58 selves? For when you are going be-
fore the magistrate with your oppo-
nent, do your best on the way to get
rid of him, or he may hurry you off
to the judge and the judge hand you
over to the constable and the con-
59 stable throw you into prison. I tell
you, you will never get out again un-
til you have paid the last cent!"

13 Just then some people came up to
bring him word of the Galileans
whose blood Pilate had mingled with
2 that of their sacrifices. And he an-
swered,

"Do you think, because this hap-
pened to them, that these Galileans
were worse sinners than any other
Galileans? No, I tell you; unless you 3
repent, you will all perish as they
did! Or those eighteen people at 4
Siloam who were killed when the
tower fell upon them—do you think
they were worse offenders than all
the other people who live in Jerusa-
lem? No, I tell you; unless you re- 5
pent, you will all perish as they did!"

He used this figure: 6

"A man had a fig tree growing in
his garden, and he went to look for
fruit on it, and could not find any.
And he said to the gardener, 'Here 7
I have come three years to look for
fruit on this fig tree, without finding
any. Cut it down. Why should it
waste the ground?' He answered, 8
'Let it stand this one year more, sir,
till I dig around it and manure it;
perhaps it will bear fruit next year.
But if it does not, you can have it cut 9
down.' "

One Sabbath he was teaching in 10
one of the synagogues, and there was 11
a woman there who for eighteen
years had had a sickness caused by a
spirit. She was bent double and could
not straighten herself up at all.
When Jesus saw her he called to her, 12

"You are freed from your sick-
ness!"

And he laid his hands on her, and 13
she instantly became erect, and
praised God. But the leader of the 14
synagogue, in his vexation because
Jesus had cured her on the Sabbath,
spoke out and said to the crowd,

"There are six days on which it is

right to work. Come on them and be cured, but not on the Sabbath day."

15 But the Lord answered,

"You hypocrites! Does not every one of you untie his ox or his donkey from his stall on the Sabbath and
16 lead him away to water? And ought not this woman, who is a descendant of Abraham, whom Satan has kept bound for eighteen years, to be released from those bonds on the Sabbath day?"

17 When he said this, all his opponents were humiliated, and all the people were delighted at all the splendid things that he did.

18 He said, therefore,

"What is the Kingdom of God like, and to what can I compare it?
19 It is like a mustard seed that a man took and dropped in his garden, and it grew and became a tree, and the wild birds roosted on its branches."

20 And he went on,

"To what can I compare the
21 Kingdom of God? It is like yeast that a woman took and hid in a bushel of flour, till it all rose."

22 So he went about among the towns and villages, teaching and making
23 his way toward Jerusalem. And someone said to him,

"Are only a few to be saved, Master?"

He said to them,

24 "You must strain every nerve to get in through the narrow door, for I tell you many will try to get in,
25 and will not succeed, when the master of the house gets up and shuts the door, and you begin to stand outside and to knock on the door, and say, 'Open it for us, sir!' Then he will answer you and say, 'I do not know where you come from.' Then 26
you will go on to say, 'We have been entertained with you, and you have taught in our streets!' And he 27
will say to you, 'I do not know where you come from. Get away from me, all you wrongdoers!' There 28
you will weep and grind your teeth when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, while you are put outside. People will come from the 29
east and west and the north and south, and take their places in the Kingdom of God. There are those 30
now last who will then be first, and there are those now first who will be last."

Just then some Pharisees came up 31
and said to him,

"Go! Get away from here, for Herod wants to kill you!"

He said to them, 32

"Go and say to that fox, 'Here I am, driving out demons and performing cures, today and tomorrow, and on the third day I will be through. But I must go on today and tomor- 33
row and the next day, for it is not right for a prophet to die outside Jerusalem.' O Jerusalem! Jerusalem! 34
murdering the prophets, and stoning those who are sent to her, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, but you refused! Now I leave you to your- 35
selves. And I tell you, you will never

see me again until you say, 'Blessed be
he who comes in the Lord's name!' "
14 One Sabbath, when he went to
take a meal at the house of a mem-
ber of the council who was a Phari-
2 see, they were watching him. There
was a man before him who had
3 dropsy. And Jesus said to the Phari-
sees and the experts in the Law,
"Is it right to cure people on the
Sabbath or not?"
4 But they made no answer. And he
took hold of the man and cured him
5 and sent him away. Then he said to
them,
"Who among you, if his child or
his ox falls into a well, will not pull
him out at once on the Sabbath?"
6 And they could make no reply to
this.
7 He noticed that the guests picked
out the best places, and he gave them
this illustration:
8 "When someone invites you to a
wedding supper, do not take the best
place, for someone more distin-
guished than you may have been
9 invited, and his host and yours will
come and say to you 'Make room for
this man,' and then you will pro-
ceed in confusion to take the poorest
10 place. But when you are invited any-
where, go and take the poorest
place, so that when your host comes
in, he will say to you, 'My friend,
come to a better place.' So you will
be shown consideration before all the
11 other guests. For everyone who ex-
alts himself will be humbled, but the
man who humbles himself will be
exalted."

12 And he said to the man who had
invited him,
"When you give a luncheon or a
dinner, do not invite your friends or
your brothers or your relatives or
your rich neighbors, for then they
will invite you in return and you will
be repaid. But when you give an en- 13
tertainment, invite people who are
poor, maimed, lame, or blind. Then 14
you will be blessed, because they
cannot repay you; for you will be
repaid at the resurrection of the up-
right."
15 One of the other guests heard this,
and said to him,
"Blessed is the man who shall be
at the banquet in the Kingdom of
God!"
16 He said to him,
"A man once gave a great dinner,
and invited a large number to it, and
17 when the dinner hour came he sent
around his slave, to say to those who
were invited, 'Come! for it is now
18 ready!' And they all immediately
began to excuse themselves. The
first one said to him, 'I have bought
a piece of land and I must go and
look at it. Please have me excused.'
19 Another said, 'I have bought five
yoke of oxen, and I am going to ex-
amine them. Please have me ex-
20 cused.' Another said, 'I have mar-
21 ried, and so I cannot come.' So the
slave went back, and reported this
to his master. Then the master of
the house was angry and said to his
slave, 'Hurry out into the streets
and squares of the city, and bring
the poor, the maimed, the blind, and

22 the lame in here!' And the slave said,
'What you ordered, sir, has been
23 done, and there is still room.' And
the master said to the slave, 'Go out
on the roads, and among the hedges,
and make them come in, so that my
24 house may be full. For I tell you that
none of those men who were invited
shall taste of my dinner!' "

25 There were great crowds accompanying him, and once he turned and said to them,

26 "If anyone comes to me without hating his own father and mother and wife and children and brothers and sisters, and his very life too, he can-
27 not be a disciple of mine. For no one who does not take up his own cross and come after me can be a disciple
28 of mine. What man among you if he wishes to build a tower does not first sit down and estimate the cost of it, to see whether he has enough to
29 complete it? Or else when he has laid his foundation and cannot finish the building, everyone who sees it
30 will begin to ridicule him, and say,
'This man started to erect a build-
31 ing, and could not finish it!' Or what king, if he is going to meet another king in battle, does not sit down first and consider whether he is able with ten thousand men to meet the other who is coming against him with
32 twenty thousand? And if he cannot, while the other is still far away, he sends envoys to him and asks on
33 what terms he will make peace. In just that way, no one of you who does not say goodbye to all he has
34 can be a disciple of mine. Salt is good; but if salt loses its strength, what can it be seasoned with? It is 35
fit neither for the ground nor the manure heap; people throw it away. Let him who has ears to hear with, listen!"

15 All the tax-collectors and irreligious people were crowding up to 2
hear him. And the Pharisees and scribes grumbled, and said,

"This man welcomes irreligious people, and even eats with them!"

3 So in speaking to them he used this figure:

4 "What man among you, if he has a hundred sheep, and loses one of them, does not leave the ninety-nine in the wilderness, and go in search of the one that is lost, until he finds
5 it? And when he finds it, he puts it
6 on his shoulders with joy, and when he reaches home, he calls in his friends and neighbors, and says to them, 'Congratulate me, for I have
7 found my lost sheep!' I tell you, in just that way there will be more joy in heaven over one sinful person who repents, than over ninety-nine upright people who do not need any
8 repentance. Or what woman who has ten silver coins and loses one, does not light the lamp and sweep the house and look carefully until she
9 finds it? And when she finds it, she calls in her friends and neighbors, and says to them, 'Congratulate me, for I have found the coin that I lost!'
10 In just that way, I tell you, there is joy among the angels of God over one sinful person who repents!"

11 And he said,

12 "A man had two sons. The younger of them said to his father, 'Father, give me my share of the property.' So he divided his property
13 between them. Not many days later, the younger son gathered up all he had and went away to a distant country, and there he squandered his
14 property by fast living. After he had spent it all, a severe famine arose in that country, and he began to be in
15 want. And he went and hired himself out to a resident of the country, and he sent him into his fields to tend
16 pigs. And he was ready to fill himself with the pods the pigs were eating, and no one would give him any-
17 thing. When he came to himself he said, 'How many hired men my father has, who have more than enough to eat, and here I am, dying of
18 hunger! I will get up, and go to my father, and say to him, "Father, I have sinned against heaven and in
19 your eyes; I no longer deserve to be called your son; treat me like one of
20 your hired men!" ' And he got up and went to his father. But while he was still a long way off, his father saw him, and pitied him, and ran and
21 fell on his neck, and kissed him. His son said to him, 'Father, I have sinned against heaven, and in your eyes; I no longer deserve to be called your son; treat me like one of your
22 hired men!' But his father said to his slaves, 'Make haste and get out the best robe, and put it on him, and put a ring on his hand, and shoes on his
23 feet; and get the calf we are fattening, and kill it, and let us feast and celebrate, for my son here was dead, 24
and he has come to life; he was lost, and he is found!' So they began to celebrate. But his elder son was in 25
the field. When he came in and approached the house, he heard music and dancing, and he called one of the 26
servants to him and asked him what it meant. He said to him, 'Your 27
brother has come, and your father has killed the calf he has been fattening, because he has gotten him back alive and well.' But he was angry, 28
and would not go into the house. And his father came out and urged 29
him. And he said to his father, 'Here I have served you all these years, and have never disobeyed an order of yours, and you have never given me a kid, so that I could entertain my friends. But when your son here 30
came, who has eaten up your property with women of the street, for him you killed the calf you have been fattening!' But he said to him, 31
'My child, you have been with me all the time, and everything I have is yours. But we had to celebrate and 32
be glad, because your brother was dead, and has come to life, and was lost and is found!' "

16 And he said to his disciples,

"There was a rich man who had a manager, and it was reported to him that this man was squandering his property. So he called him in and 2
said to him, 'What is this that I hear about you? Make an accounting for your conduct of my affairs, for you cannot be manager any longer!' Then 3
the manager said to himself, 'What

am I going to do, because my master is going to take my position away from me? I cannot dig; I am ashamed
4 to beg. I know what I will do, so that when I am removed from my position people will take me into
5 their homes.' Then he called in each of his master's debtors, and he said to the first one, 'How much do you
6 owe my master?' He said, 'Eight hundred gallons of oil.' And he said to him, 'Here is your agreement; sit right down and write four hundred!'
7 Then he said to another, 'And how much do you owe?' He answered, 'Fifteen hundred bushels of wheat.' He said to him, 'Here is your agree-
8 ment; write twelve hundred.' And his master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder in their relation to their own age
9 than the sons of the light. So I tell you, make friends for yourselves with your ill-gotten wealth, so that when it fails, they may take you into
10 the eternal dwellings. The man who can be trusted in a very small matter can be trusted in a large one, and the man who cannot be trusted in a very small matter cannot be trusted in a
11 large one. So if you have proved untrustworthy in using your ill-gotten wealth, who will trust you with true
12 riches? And if you have been untrustworthy about what belonged to someone else, who will give you
13 what belongs to you? No servant can belong to two masters, for he will either hate one and love the other, or he will stand by one and make light of the other. You cannot serve God and money!"

14 The Pharisees, who were avaricious, heard all this, and they ridi-
15 culed him. And he said to them,

"You are the men who parade your uprightness before people, but God knows your hearts. For what men consider great is detestable in
16 the sight of God. Until John came, it was the Law and the Prophets. From that time the Kingdom of God has been proclaimed, and everyone
17 has been crowding into it. But it is easier for heaven and earth to pass away than for one dotting of an *i* in
18 the Law to go unfulfilled. Anyone who divorces his wife and marries another woman commits adultery, and whoever marries a woman who has been divorced from her husband commits adultery.

19 "There was once a rich man, who used to dress in purple and fine linen,
20 and to live in luxury every day. And a beggar named Lazarus was put down at his gate covered with sores
21 and eager to satisfy his hunger with what was thrown away from the rich man's table. Why, the very
22 dogs came and licked his sores. And it came about that the beggar died and was carried away by the angels to the companionship of Abraham, and the rich man too died and was
23 buried. And in Hades he looked up, tormented as he was, and saw Abra-
24 ham far away, with Lazarus beside him. And he called to him and said, 'Father Abraham! take pity on me, and send Lazarus to dip the tip of his

finger in water and cool my tongue,
for I am in torment, here in the
25 flames!' And Abraham said, 'My
child, remember that you received
your blessings in your lifetime, and
Lazarus had his misfortunes in his;
and now he is being comforted here,
26 while you are in anguish. Besides,
there is a great chasm set between
you and us, so that those who want
to go over from this side to you can-
not, and they cannot cross from your
27 side to us.' And he said, 'Then I beg
you, father, to send him to my fa-
28 ther's house, for I have five brothers;
let him warn them so that they will
not also come to this place of tor-
29 ture.' Abraham answered, 'They
have Moses and the prophets; let
30 them listen to them.' But he said,
'No! Father Abraham, but if some-
one will go to them from the dead,
31 they will repent!' He answered, 'If
they will not listen to Moses and the
prophets, they will not be convinced
even if someone rises from the
dead!' "

17 And he said to his disciples,

"It is inevitable that hindrances
should arise, but alas for the man
2 who causes them! He might better
have a millstone hung around his
neck, and be thrown into the sea,
than be a hindrance to one of these
3 humble people. Be on your guard!
If your brother wrongs you, re-
monstrate with him, and if he re-
4 pents, forgive him. And if he wrongs
you seven times a day, and seven
times turns to you and says, 'I am
sorry,' you must forgive him."

The apostles said to the Lord, 5
"Give us more faith."

And the Lord said, 6

"If your faith is as big as a mus-
tard seed, you could have said to this
mulberry tree, 'Be pulled up by the
roots and planted in the sea,' and it
would have obeyed you!

"What man among you, if he has 7
a servant ploughing or keeping sheep,
will say to him when he comes in
from the field, 'Come at once and
sit down at the table,' instead of say- 8
ing to him, 'Get my supper ready,
and dress yourself, and wait on me
while I eat and drink, and you can
eat and drink afterward'? Is he grate- 9
ful to the slave for doing what he has
been ordered to do? So you also, when 10
you do all you have been ordered to
do, must say, 'We are good-for-noth-
ing slaves! We have done only what
we ought to have done!' "

On his way to Jerusalem, he 11
passed through Samaria and Galilee.
And as he was going into one village 12
he met ten lepers, and they stood
at a distance, and raising their 13
voices, said,

"Jesus, Master, take pity on us!"

And when he saw them, he said 14
to them,

"Go and show yourselves to the
priests."

And as they went they were
cured. But one of them, when he saw 15
that he was cured, came back, loudly
praising God, and fell on his face at 16
Jesus' feet, and thanked him. He was
a Samaritan. And Jesus said, 17

"Were not all ten cured? Where

18 are the other nine? Was no one found
to return and give thanks to God ex-
cept this foreigner?"
19 And he said to him,
"Stand up and go! Your faith has
cured you."
20 He was once asked by the Phari-
sees when the Kingdom of God
would come, and he answered,
21 "The Kingdom of God is not com-
ing visibly, and people will not say,
'Look! Here it is!' or 'There it is!'
for the Kingdom of God is within
you."
22 And he said to his disciples,
"The time will come when you
will long to see one of the days of the
Son of Man, and you will not be able
23 to do so. Men will say to you,
'Look! There he is!' or, 'Look!
24 Here he is!' Do not go off in pursuit
of him, for just as when the lightning
flashes, it shines from one end of the
sky to the other, that will be the way
25 with the Son of Man. But first he
must go through much suffering, and
26 be refused by this age. In the time of
the Son of Man it will be just as it
27 was in the time of Noah. People
went on eating, drinking, marrying,
and being married up to the very day
that Noah got into the ark and the
flood came and destroyed them all.
28 Or as it was in Lot's time; they went
on eating, drinking, buying, selling,
29 planting, and building, but the day
Lot left Sodom, it rained fire and
brimstone from heaven and destroyed
30 them all. It will be like that on the
day when the Son of Man appears.
31 A man who is on the housetop that
day, with his goods in the house,
must not go down to get them, and
a man in the field, too, must not turn
back. Remember Lot's wife! Who- 32
ever tries to preserve his life will 33
lose it, and whoever loses his life
will preserve it. I tell you, there will 34
be two men in the same bed that
night; one will be taken and the
other left. There will be two women 35
grinding together; one will be taken
and the other left!"
They said to him, 37
"Where will this be, Master?"
And he said to them,
"Wherever there is a dead body
the vultures will flock!"

He gave them an illustration to 18
show that they must always pray
and not give up, and he said,
"There was once in a city a judge 2
who had no fear of God and no re-
spect for men. There was a widow 3
in the city and she came to him and
said, 'Protect me from my oppo-
nent.' And he would not for a time, 4
but afterward he said to himself,
'Though I have no fear of God nor 5
respect for men, yet because this
widow bothers me, I will protect
her, or she will finally wear me out
with her coming.' "
And the Master said, 6
"Listen to what this dishonest 7
judge said! Then will not God pro-
vide protection for his chosen peo-
ple, who cry out to him day and
night? Is he slow to help them? I tell 8
you, he will make haste to provide
it! But when the Son of Man comes,
will he find faith on earth?"

9 To some who were confident of
their own uprightness, and thought
nothing of others, he used this illus-
tration:
10 "Two men went up to the Temple
to pray; one was a Pharisee and the
11 other a tax-collector. The Pharisee
stood up and uttered this prayer to
himself: 'O God, I thank you that I
am not like other men, greedy, dis-
honest, or adulterous, or like that
12 tax-collector. I fast two days in the
week; I pay tithes on everything I
13 get.' But the tax-collector stood at a
distance and would not even raise his
eyes to heaven, but struck his breast,
and said, 'O God, have mercy on a
14 sinner like me!' I tell you, it was he
who went back to his house with
God's approval, and not the other.
For everyone who exalts himself
will be humbled, but the man who
humbles himself will be exalted."
15 People brought babies to him for
him to touch, but the disciples, when
they saw it, reproved them for it.
16 But Jesus called them up to him and
said,
"Let the children come to me and
do not try to stop them, for the King-
dom of God belongs to such as they.
17 I tell you, whoever does not accept
the Kingdom of God like a child will
not enter it at all."
18 A member of the council asked
him,
"Good master, what must I do to
make sure of eternal life?"
19 Jesus said to him,
"Why do you call me good? No
20 one is good but God himself. You
know the commandments, 'Do not
commit adultery, Do not kill, Do
not steal, Do not bear false witness,
Honor your father and mother.' "
And he said, 21
"I have obeyed all these com-
mandments ever since I was a child."
When Jesus heard this, he said to 22
him,
"There is one thing that you still
lack. Sell all that you have, and di-
vide the money among the poor, and
then you will have riches in heaven;
and come back and be a follower of
mine."
But when he heard that, he was 23
much cast down, for he was very
rich. And when Jesus saw it, he said, 24
"How hard it will be for those
who have money to get into the
Kingdom of God! It is easier for a 25
camel to get through the eye of a
needle than for a rich man to get into
the Kingdom of God!"
And those who heard it said, 26
"Then who can be saved?"
And he said, 27
"The things that are impossible
for men are possible for God!"
Peter said, 28
"Here we have left home and fol-
lowed you."
And he said to them, 29
"I tell you, there is no one who
has given up home or wife or broth-
ers or parents or children for the
Kingdom of God who will not re- 30
ceive many times more in this time,
and in the coming age eternal life."
And he took the Twelve aside 31
and said to them,

"See! we are going up to Jerusalem, and everything written in the prophets about the Son of Man will
32 be fulfilled. For he will be handed over to the heathen, and ridiculed
33 and insulted and spat upon, and they will flog him and kill him, and on the third day he will rise again."
34 And they did not understand any of this; the words were obscure to them, and they did not know what he meant.
35 As he approached Jericho, a blind man happened to be sitting by the
36 roadside begging. And hearing a crowd going by, he asked what it
37 meant. They told him that Jesus of
38 Nazareth was coming by. And he shouted,

"Jesus, you Son of David, take pity on me!"
39 And those who were in front reproved him and told him to be quiet, but he cried out all the louder,

"You Son of David, take pity on me!"
40 And Jesus stopped and ordered the man to be brought to him. When he came up, Jesus asked him,
41 "What do you want me to do for you?"

He answered,

"Master, let me regain my sight!"
42 And Jesus said to him,

"Regain your sight! Your faith has cured you!"
43 And he regained his sight immediately, and followed Jesus, giving thanks to God. And all the people saw it and praised God.

19 And he went into Jericho and was passing through it. Now there was a 2
man named Zaccheus, the principal tax-collector, a rich man, who 3
wanted to see who Jesus was, and he could not because of the crowd, for he was a small man. So he ran on 4
ahead and climbed up into a sycamore tree, to see him, for Jesus was coming that way. When Jesus 5
reached the place, he looked up and said to him,

"Zaccheus, come down quickly! for I must stay at your house today."

And he came down quickly and 6
welcomed him gladly. And when 7
they saw this, everyone complained, and said,

"He has gone to stay with an irreligious man!"

But Zaccheus stopped and said to 8
the Lord,

"See, Lord! I will give half my property to the poor, and if I have defrauded anyone of anything, I will pay him four times as much."

Jesus said to him, 9

"Salvation has come to this house today, for he too is a descendant of Abraham. For the Son of Man has 10
come to search for what was lost and to save it."

As they were listening to this, 11
Jesus went on to give them an illustration, because he was near Jerusalem and they supposed that the Kingdom of God was immediately going to appear. So he said, 12

"A nobleman once went to a distant country to secure his appointment to a kingdom and then return. And he called in ten of his slaves 13

and gave them each twenty dollars
and told them to trade with it while
14 he was gone. But his countrymen
hated him, and they sent a delegation
after him to say, 'We do not want
15 this man made king over us.' And
when he had secured the appoint-
ment and returned, he ordered the
slaves to whom he had given the
money to be called in, so that he
could find out how much they had
16 made. The first one came in and said,
'Your twenty dollars has made two
17 hundred, sir!' And he said to him,
'Well done, my excellent slave!
You have proved trustworthy about
a very small amount, you shall be
18 governor of ten towns.' The second
came in and said, 'Your twenty dol-
19 lars has made a hundred sir!' And
he said to him, 'And you shall be
20 governor of five towns!' And the
other one came in and said, 'Here is
your twenty dollars, sir. I have kept
21 it put away in a handkerchief, for I
was afraid of you, for you are a stern
man. You pick up what you did not
lay down, and reap what you did not
22 sow.' He said to him, 'Out of your
own mouth I will convict you, you
wretched slave! You knew, did you,
that I was a stern man, and that I
pick up what I did not lay down, and
23 harvest what I did not sow? Then
why did you not put my money in
the bank, so that when I came back
I could have gotten it with interest?'
24 And he said to the bystanders, 'Take
the twenty dollars away from him,
and give it to the man who has the
25 two hundred!' They said to him,
'He has two hundred, sir!'—'I tell 26
you, the man who has will have more
given him, and from the man who has
nothing, even what he has will be
taken away! But bring those enemies 27
of mine here who did not want me
made king over them, and slaughter
them in my presence!' "

With these words he went on 28
ahead of them, on his way to Jerusa-
lem.

When he was near Bethphage and 29
Bethany by the hill called the Mount
of Olives, he sent two of his disciples
and said to them, 30

"Go to the village that lies in
front of you, and as you enter it you
will find tied there a colt that has
never been ridden. Untie it and bring 31
it here. And if anyone asks you why
you are untying it, you are to say,
'The Master needs it.' "

And the messengers went and 32
found it just as he had told them.
And as they were untying the colt, 33
its owners said to them,

"Why are you untying the colt?"

And they said, 34

"The Master needs it!"

And they brought it to Jesus. And 35
they threw their coats on the colt
and mounted Jesus on it. And as he 36
went on, people spread their coats in
the road. Just as he was coming 37
down the Mount of Olives and ap-
proaching the city, the whole throng
of his disciples began to praise God
loudly and joyfully, for all the won-
ders they had seen, and to say, 38

"Blessed is the king who comes in
the Lord's name,

Peace be in heaven and glory on
high!"
39 Some Pharisees in the crowd said
to him,
"Master, reprove your disciples!"
40 And he answered,
"I tell you, if they keep silence,
the stones will cry out!"
41 As he approached the city and saw
it, he wept over it, and said,
42 "If you yourself only knew today
the conditions of peace! But as it is,
43 they are hidden from you. For a time
is coming upon you when your ene-
mies will throw up earthworks about
you and surround you and shut you
44 in on all sides, and they will throw
you and your children within you to
the ground, and they will not leave
one stone upon another within you
because you did not know when God
visited you!"
45 Then he went into the Temple
and proceeded to drive out those who
46 were selling things there, and he
said to them,
"The Scripture says, 'And my
house shall be a house of prayer,' but
you have made it a robbers' den!"
47 Every day he taught in the Tem-
ple, and the high priests and scribes
and the leading men of the people
48 were trying to destroy him, but
they could not find any way to do it,
for all the people hung upon his
words.
20 One day as he was teaching the
people in the Temple, and preaching
the good news, the high priests and
2 scribes came up with the elders and
said to him,
"Tell us what authority you have
for doing as you do, or who gave
you any such authority?"
He said to them, 3
"I will ask you a question too. 4
Tell me, did John's baptism come
from heaven or from men?"
And they argued with one an- 5
other, and said,
"If we say 'From heaven,' he will
say, 'Why did you not believe
him?' But if we say, 'From men,' all 6
the people will stone us to death, for
they are convinced that John was a
prophet."
So they answered that they did 7
not know where it came from. And 8
Jesus said to them,
"Nor will I tell you what author-
ity I have for doing as I do."
Then he went on to give the peo- 9
ple this illustration:
"A man once planted a vineyard,
and leased it to tenants, and went
away for a long absence. At the 10
proper time he sent a slave to the
tenants to have them give him a
share of the vintage, but the tenants
beat him, and sent him back empty-
handed. And again he sent another 11
slave, and they beat him also and
mistreated him and sent him back
empty-handed. And again he sent a 12
third, but they wounded him too, and
threw him outside. Then the owner 13
of the vineyard said, 'What can I
do? I will send them my dear son;
perhaps they will respect him.' But 14
when the tenants saw him, they
argued with one another. 'This is his
heir! Let us kill him, so that the

property will belong to us!' So they
drove him out of the vineyard and
killed him. Now what will the owner
of the vineyard do to them? He
will come and put those tenants to
death, and give the vineyard to
others."

When they heard this they said,
"Heaven forbid!"

He looked at them and said,
"Then what does this saying of
Scripture mean,

" 'That stone which the builders
rejected
Has become the cornerstone'?

Whoever falls on that stone will be
shattered, but whoever it falls upon
will be scattered like chaff."

And the scribes and high priests
wanted to arrest him then and there,
but they were afraid of the people,
for they knew that he had aimed
this illustration at them. So they kept
watch of him and set some spies who
pretended to be honest men to fasten
on something that he said, so that
they might hand him over to the con-
trol and authority of the governor.
And they asked him,

"Master, we know that you are
right in what you say and teach, and
that you show no favor, but teach
the way of God in sincerity. Is it
right for us to pay taxes to the
emperor, or not?"

But he detected their trickery, and
said to them,

"Show me a denarius. Whose
head and title does it bear?"

They said,
"The emperor's."

He said to them,
"Then pay the emperor what be-
longs to the emperor, and pay God
what belongs to God!"

So they could not fasten on what
he said before the people, and they
were amazed at his answer, and said
nothing more.

Then some of the Sadducees, who
say that there is no resurrection,
came up and asked him,

"Master, Moses made us a law
that if a man's brother die leaving a
wife but no children, the man should
marry the widow and raise up a fami-
ly for his brother. Now there were
seven brothers. And the eldest mar-
ried a wife and died childless. And
the second married her, and the
third, and all the seven married her
and died without leaving any child.
Afterward the woman died too. Now
at the resurrection, which one's wife
will the woman be? For all seven of
them married her."

Jesus said to them,
"The people of this world marry
and are married, but those who are
thought worthy to attain that other
world and the resurrection from the
dead, neither marry nor are married.
For they cannot die again; they are
like the angels, and through sharing
in the resurrection, they are sons of
God. But that the dead are raised to
life, even Moses indicated in the
passage about the bush, when he calls
the Lord 'the God of Abraham, the
God of Isaac, and the God of Jacob.'
He is not the God of dead men but of
living, for all men are alive to him."

39 Some of the scribes replied,
"Master, that was a fine answer!"
40 For they did not dare to ask him any
more questions.
41 But he said to them,
"How can they say that the Christ
42 is a son of David? For David him-
self says in the Book of Psalms,
" 'The Lord has said to my lord,
"Sit at my right hand,
43 Until I make your enemies a
footstool for your feet!" '
44 David then calls him lord. So how
can he be his son?"
45 While all the people were listen-
ing, he said to his disciples,
46 "Beware of the scribes who like
to go about in long robes, and love
to be saluted with respect in public
places, and to have the front seats in
the synagogues and the best places
47 at banquets—men who eat up wid-
ows' houses and to cover it up make
long prayers! They will get all the
heavier sentence!"
21 And looking up, he saw the rich
people dropping their gifts into the
2 treasury. And he saw a poor widow
3 drop in two coppers. And he said,
"I tell you, this poor widow has
4 put in more than all the rest. For
they all gave from what they had to
spare, but she in her want has put in
all she had to live on."
5 When some spoke about the Tem-
ple and its decoration with costly
stone and votive offerings, he said,
6 "As for all this that you are look-
ing at, the time is coming when not
one stone will be left here upon an-
other that will not be torn down!"
7 Then they asked him,
"Master, when will this happen,
and what will be the sign that it is
going to take place?"
8 And he said,
"Take care not to be misled. For
many will come under my name,
and say, 'I am he,' and 'The time is
at hand.' Do not follow them. But
9 when you hear of wars and out-
breaks, do not be alarmed. These
have to come first, but the end does
not follow immediately."
10 Then he said to them,
"Nation will rise in arms against
nation, and kingdom against king-
11 dom. There will be great earth-
quakes, and pestilence and famine
here and there. There will be horrors
12 and great signs in the sky. But be-
fore all this, men will arrest you and
persecute you, and hand you over to
synagogues and prisons and have
you brought before kings and gover-
13 nors on my account. It will all lead
14 to your testifying. So make up your
minds not to prepare your defense,
15 for I will give you such wisdom of
utterance as none of your opponents
16 will be able to resist or dispute. You
will be betrayed even by your par-
ents and brothers and kinsmen and
friends and they will put some of you
17 to death, and you will be hated by
everyone because you bear my name.
18 Yet not a hair of your head will
19 perish! It is by your endurance that
20 you will win your souls. But when
you see Jerusalem being surrounded
by armies, then you must understand
21 that her devastation is at hand. Then

those who are in Judea must fly to the hills, those who are in the city must get out of it, and those who are in the country must not go into it,
22 for those are the days of vengeance, when all that is written in the Scrip-
23 tures will be fulfilled. But alas for women who are with child at that time, or who have babies, for there will be great misery in the land and
24 anger at this people. They will fall by the edge of the sword, and be carried off as prisoners among all nations, and Jerusalem will be trampled under foot by the heathen, until
25 the time of the heathen comes. There will be signs too in sun, moon, and stars, and on earth dismay among the heathen, bewildered at the roar
26 of the sea and the waves. Men will swoon with fear and foreboding of what is to happen to the world, for the forces in the sky will shake.
27 Then they will see the Son of Man coming in a cloud with great power
28 and glory. But when this begins to happen, look up and raise your heads, for your deliverance will be at hand."

29 And he gave them an illustration:
30 "See the fig tree and all the trees. As soon as they put out their leaves, you see them and you know without being told that summer is coming.
31 So when you see these things happen, you must know that the King-
32 dom of God is at hand. I tell you, it will all happen before the present
33 generation passes away. Earth and sky will pass away, but my words
34 will not. But take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you
35 by surprise, like a trap. For it will come on all who are living anywhere
36 on the face of the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man."

37 He would spend the days teaching in the Temple, but at night he would go out of the city and stay on
38 the hill called the Mount of Olives. And in the morning all the people would come to him in the Temple to listen to him.

22 Now the festival of Unleavened Bread, which is called the Passover,
2 was approaching. And the high priests and the scribes were casting about for a way to put him to death, for they were afraid of the people.

3 But Satan entered into Judas, who was called Iscariot, a member of
4 the Twelve. And he went off and discussed with the high priests and captains of the Temple how he could
5 betray him to them. And they were delighted and agreed to pay him for
6 it. And he accepted their offer, and watched for an opportunity to betray him to them without a disturbance.

7 When the day of Unleavened Bread came, on which the Passover
8 lamb had to be sacrificed, Jesus sent Peter and John, saying to them,

"Go and make preparations for us to eat the Passover."

9 They said to him,
"Where do you want us to prepare it?"
10 He said to them,
"Just after you enter the city, you will meet a man carrying a pitcher of water. Follow him to the house to
11 which he goes, and say to the man of the house, 'Our Master says to you, "Where is the room where I can eat the Passover supper with my dis-
12 ciples?" ' And he will show you a large room upstairs with the necessary furniture. Make your preparations there."
13 So they went and found everything just as he had told them, and they prepared the Passover supper.
14 When the time came, he took his place at the table, with the apostles
15 about him. And he said to them,
"I have greatly desired to eat this Passover supper with you before I
16 suffer. For I tell you, I will never eat one again until it reaches its fulfilment in the Kingdom of God."
17 And when he was handed a cup, he thanked God, and then said,
18 "Take this and share it among you, for I tell you, I will not drink the product of the vine again until the Kingdom of God comes."
19 And he took a loaf of bread and thanked God, and broke it in pieces, and gave it to them, saying,
21 "This is my body. Yet look! The hand of the man who is betraying me
22 is beside me on the table! For the Son of Man is going his way, as it has been decreed, but alas for the man by whom he is betrayed!"
23 And they began to discuss with one another which of them it was who was going to do this. A dispute
24 also arose among them, as to which one of them ought to be considered the greatest. But he said to them,
25 "The kings of the heathen lord it over them, and their authorities are given the title of Benefactor. But you
26 are not to do so, but whoever is greatest among you must be like the youngest, and the leader like a servant. For which is greater, the man
27 at the table, or the servant who waits on him? Is not the man at the table? Yet I am like a servant among you.
28 But it is you who have stood by me
29 in my trials. So just as my Father has conferred a kingdom on me, I
30 confer on you the right to eat and drink at my table in my kingdom, and to sit on thrones and judge the twelve tribes of Israel! O Simon,
31 Simon! Satan has obtained permission to sift all of you like wheat, but
32 I have prayed that your own faith may not fail. And afterward you yourself must turn and strengthen your brothers."
33 Peter said to him,
"Master, I am ready to go to prison and to death with you!"
34 But he said,
"I tell you, Peter, the cock will not crow today before you deny three times that you know me!"
35 And he said to them,
"When I sent you out without any purse or bag or shoes, was there anything you needed?"
They said,

"No, nothing."

36 He said to them,

"But now, if a man has a purse let him take it, and a bag too. And a man who has no sword must sell his
37 coat and buy one. For I tell you that this saying of Scripture must find its fulfilment in me: 'He was rated an outlaw.' Yes, that saying about me is to be fulfilled!"

38 But they said,

"See, Master, here are two swords!"

And he said to them,

"Enough of this!"

39 And he went out of the city and up on the Mount of Olives as he was accustomed to do, with his disciples
40 following him. And when he reached the spot, he said to them,

"Pray that you may not be subjected to trial."

41 And he withdrew about a stone's throw from them, and kneeling
42 down he prayed and said,

"Father, if you are willing, take this cup away from me. But not my will but yours be done!"

45 When he got up from his prayer, he went to the disciples and found
46 them asleep from sorrow. And he said to them,

"Why are you asleep? Get up, and pray that you may not be subjected to trial!"

47 While he was still speaking, a crowd of people came up, with the man called Judas, one of the Twelve, at their head, and he stepped up to
48 Jesus to kiss him. Jesus said to him,

"Would you betray the Son of Man with a kiss?"

Those who were about him saw 49
what was coming and said,

"Master, shall we use our swords?"

And one of them did strike at the 50
high priest's slave and cut his right
ear off. But Jesus answered, 51

"Let me do this much!"

And he touched his ear and healed 52
him. And Jesus said to the high priests, captains of the Temple, and elders who had come to take him,

"Have you come out with swords and clubs as though I were a robber? When I was among you day after 53
day in the Temple you never laid a hand on me! But you choose this hour, and the cover of darkness!"

Then they arrested him and led 54
him away and took him to the house of the high priest. And Peter followed at a distance. And they kin- 55
dled a fire in the middle of the courtyard and sat about it, and Peter sat down among them. A maid saw him 56
sitting by the fire and looked at him and said,

"This man was with him too."

But he denied it, and said, 57

"I do not know him."

Shortly after, a man saw him and 58
said,

"You are one of them too!"

But Peter said,

"I am not!"

About an hour later, another man 59
insisted,

"This man was certainly with him too, for he is a Galilean!"

60 But Peter said,
"I do not know what you mean."
And immediately, just as he spoke,
61 a cock crowed. And the Lord turned
and looked at Peter, and Peter re-
membered the words the Lord had
said to him—"Before the cock crows
today, you will disown me three
62 times!" And he went outside and
wept bitterly.
63 The men who had Jesus in custody
flogged him and made sport of him,
64 and they blindfolded him, and asked
him,
"Show that you are a prophet!
65 Who was it that struck you?" And
they said many other abusive things
to him.
66 As soon as it was day, the elders
of the people, the high priests and
scribes, assembled, and brought him
before their council, and said to him,
67 "If you are the Christ, tell us so."
But he said to them,
68 "If I tell you, you will not believe
me, and if I ask you a question, you
69 will not answer me. But from this
time on, the Son of Man will be
seated at the right hand of God Al-
mighty!"
70 And they all said,
"Are you the Son of God then?"
And he said to them,
"I am, as you say!"
71 Then they said,
"What do we want of testimony
now? We have heard it ourselves
from his own mouth!"
23 Then they arose in a body and
2 took him to Pilate, and they made
this charge against him:
"Here is a man whom we have
found misleading our nation, and
forbidding the payment of taxes to
the emperor, and claiming to be an
anointed king himself."
And Pilate asked him, 3
"Are you the king of the Jews?"
He answered,
"Yes."
And Pilate said to the high priests 4
and the crowd,
"I cannot find anything criminal
about this man."
But they persisted and said, 5
"He is stirring up the people all
over Judea by his teaching. He began
in Galilee and he has come here."
When Pilate heard this, he asked 6
if the man were a Galilean, and 7
learning that he belonged to Herod's
jurisdiction, he turned him over to
Herod, for Herod was in Jerusalem
at that time. When Herod saw Jesus 8
he was delighted, for he had wanted
for a long time to see him, because he
had heard about him and he hoped to
see some wonder done by him. And 9
he questioned him at some length,
but he made him no answer. Mean- 10
while the high priests and the scribes
stood by and vehemently accused
him. And Herod and his guards 11
made light of him and ridiculed him,
and they put a gorgeous robe on him
and sent him back to Pilate. And 12
Herod and Pilate became friends
that day, for they had been at enmity
before.
Pilate summoned the high priests 13
and the members of the council and
the people, and said to them, 14

"You brought this man before me
charged with misleading the people,
and here I have examined him before
you and not found him guilty of any
of the things that you accuse him of.
15 Neither has Herod, for he has sent
him back to us. You see he has done
16 nothing to call for his death. So I
will teach him a lesson and let him
go."
18 But they all shouted out,
"Kill him, and release Barabbas
for us!"
19 (He was a man who had been put
in prison for a riot that had taken
place in the city and for murder.)
20 But Pilate wanted to let Jesus go,
21 and he called out to them again. But
they kept on shouting,
"Crucify him! Crucify him!"
22 And he said to them a third time,
"Why, what has he done that is
wrong? I have found nothing about
him to call for his death. So I will
teach him a lesson and let him go."
23 But they persisted with loud out-
cries in demanding that he be cruci-
24 fied, and their shouting won. And
Pilate pronounced sentence that
what they asked for should be done.
25 He released the man they asked for,
who had been put in prison for riot
and murder, and handed Jesus over
to their will.
26 As they led him away, they seized
a man named Simon, from Cyrene,
who was coming in from the coun-
try, and put the cross on his back,
27 for him to carry behind Jesus. He
was followed by a great crowd of
the people and of women who were
beating their breasts and lamenting
him. But Jesus turned to them and 28
said,
"Women of Jerusalem, do not
weep for me but weep for your-
selves and for your children, for a 29
time is coming when they will say,
'Happy are the childless women, and
those who have never borne or
nursed children!' Then people will 30
begin to say to the mountain, 'Fall
on us!' and to the hills, 'Cover us
up!' For if this is what they do 31
when the wood is green, what will
happen when it is dry?"
Two criminals were also led out 32
to execution with him.
When they reached the place 33
called the Skull, they crucified him
there, with the criminals one at his
right and one at his left. [But Jesus 34
said,
"Father, forgive them, for they
do not know what they are doing!"]
And they divided up his clothes
among them by drawing lots for
them, while the people stood looking 35
on. Even the councilors jeered at
him, and said,
"He has saved others, let him save
himself, if he is really God's Christ,
his Chosen One!"
The soldiers also made sport of 36
him, coming up and offering him
sour wine, saying, 37
"If you are the king of the Jews,
save yourself!"
For there was a notice above his 38
head, "This is the king of the Jews!"
One of the criminals who were 39
hanging there, abused him, saying,

"Are you not the Christ? Save yourself and us too!"

40 But the other reproved him and said,

"Have you no fear even of God when you are suffering the same
41 penalty? And we are suffering it justly, for we are only getting our deserts, but this man has done nothing wrong."

42 And he said,

"Jesus, remember me when you come into your kingdom!"

43 And he said to him,

"I tell you, you will be in Paradise with me today!"

44 It was now about noon, and darkness came over the whole country, and lasted until three in the after-
45 noon, as the sun was in eclipse. And the curtain before the sanctuary was
46 torn in two. Then Jesus gave a loud cry, and said,

"Father, I intrust my spirit to your hands!"

With these words he expired.

47 When the captain saw what had happened he praised God, and said,

"This man must really have been innocent!"

48 And all the crowds that had collected for the sight, when they saw what happened, returned to the city
49 beating their breasts. And all his acquaintances and the women who had come with him from Galilee, stood at a distance looking on.

50 Now there was a man named Joseph, a member of the council, a
51 good and upright man, who had not voted for the plan or action of the council. He came from the Jewish town of Arimathea and lived in expectation of the Kingdom of God.
He went to Pilate and asked for 52
Jesus' body. Then he took it down 53
from the cross and wrapped it in linen and laid it in a tomb hewn in the rock, where no one had yet been laid. It was the Preparation Day, 54
and the Sabbath was just beginning.
The women who had come with 55
Jesus from Galilee followed and saw the tomb and how his body was put there. Then they went home, and 56
prepared spices and perfumes.

On the Sabbath they rested in obedience to the commandment, but **24**
on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. But 2
they found the stone rolled back from the tomb, and when they went 3
inside they could not find the body.
They were in great perplexity over 4
this, when suddenly two men in dazzling clothing stood beside them.
The women were frightened and 5
bowed their faces to the ground, but the men said to them,

"Why do you look among the dead for him who is alive? Remem- 6
ber what he told you while he was still in Galilee, when he said that the 7
Son of Man must be handed over to wicked men and be crucified and rise again on the third day."

Then they remembered his words, 8
and they went back from the tomb 9
and told all this to the eleven and all the rest. They were Mary of Mag- 10
dala and Joanna and Mary, the moth-

er of James; the other women with them also told this to the apostles.
11 But the story seemed to them to be idle talk and they would not believe them.

13 That same day two of them were going to a village called Emmaus, about seven miles from Jerusalem,
14 and they were talking together about
15 all these things that had happened. And as they were talking and discussing them, Jesus himself came up and
16 went with them, but they were pre-
17 vented from recognizing him. And he said to them,

"What is all this that you are discussing with each other on your way?"

18 They stopped sadly, and one of them named Cleopas said to him,

"Are you the only visitor to Jerusalem who does not know what has happened there lately?"

19 And he said,

"What is it?"

They said to him,

"About Jesus of Nazareth, who in the eyes of God and of all the people was a prophet mighty in deed
20 and word, and how the high priests and the members of our council gave him up to be sentenced to death, and
21 had him crucified. But we were hoping that he was to be the deliverer of Israel. Why, besides all this, it is
22 three days since it happened. But some women of our number have astounded us. They went to the tomb
23 early this morning and could not find his body, but came back and said that they had actually seen a vision of angels who said that he was alive. Then some of our party went to the 24
tomb and found things just as the women had said, but they did not see him."

Then he said to them, 25

"How foolish you are and how slow to believe, after all that the prophets have said! Did not the 26
Christ have to suffer thus before entering upon his glory?"

And he began with Moses and all 27
the prophets and explained to them the passages all through the Scriptures that referred to himself. When 28
they reached the village to which they were going, he acted as though he were going on, but they urged 29
him not to, and said,

"Stay with us, for it is getting toward evening, and the day is nearly over."

So he went in to stay with them. 30
And when he took his place with them at table, he took the bread and blessed it and broke it in pieces and handed it to them. Then their eyes 31
were opened and they knew him, and he vanished from them. And 32
they said to each other,

"Did not our hearts glow when he was talking to us on the road, and was explaining the Scriptures to us?"

And they got up immediately and 33
went back to Jerusalem, and found the eleven and their party all together, saying that the Master had 34
really risen and had been seen by Simon. And they told what had hap- 35
pened on the road, and how they had

known him when he broke the bread in pieces.

36 While they were still talking of these things, he himself stood among
37 them. They were startled and panic stricken, and thought they saw a
38 ghost. But he said to them,

"Why are you so disturbed, and why do doubts arise in your minds?
39 Look at my hands and feet, for it is I myself! Feel of me and see, for a ghost has not flesh and bones, as you see I have."

41 But they could not yet believe it for sheer joy and they were amazed. And he said to them,

"Have you anything here to eat?"

42 And they gave him a piece of
43 broiled fish, and he took it and ate it before their eyes.

44 Then he said to them,

"This is what I told you when I was still with you—that everything that is written about me in the Law of Moses and the Prophets and the Psalms must come true."

Then he opened their minds to the 45
understanding of the Scriptures, and 46
said to them,

"The Scriptures said that the Christ should suffer as he has done, and rise from the dead on the third day, and that repentance leading to 47
the forgiveness of sins should be preached to all the heathen in his name. You are to be witnesses to all 48
this, beginning at Jerusalem. And I 49
will send down upon you what my Father has promised. Wait here in the city until you are clothed with power from on high."

And he led them out as far as Bethany. Then he lifted up his hands 50
and blessed them. And as he was 51
blessing them, he parted from them. And they went back with great joy 52
to Jerusalem, and were constantly in 53
the Temple, blessing God.

The Gospel According to John

1 In the beginning the Word existed. The Word was with God, and the Word was divine.
2 It was he that was with God
3 in the beginning. Everything came into existence through him, and apart from him nothing came to be.
4 It was by him that life came into existence, and that life was the light
5 of mankind. The light is still shining in the darkness, for the darkness has never put it out.
6 There appeared a man by the name of John, with a message from God.
7 He came to give testimony, to testify to the light, so that everyone might come to believe in it through him.
8 He was not the light; he came to testify to the light.
9 The real light, which sheds light upon everyone, was just coming into
10 the world. He came into the world, and though the world came into existence through him, the world did
11 not recognize him. He came to his home, and his own family did not
12 welcome him. But to all who did receive him and believe in him he gave the right to become children of God,
13 owing their birth not to nature nor to any human or physical impulse, but to God.

14 So the Word became flesh and blood and lived for a while among us, abounding in blessing and truth, and we saw the honor God had given him, such honor as an only son receives from his father. (John testi- 15 fied to him and cried out—for it was he who said it—"He who was to come after me is now ahead of me, for he existed before me!")

16 For from his abundance we have all had a share, and received blessing after blessing. 17 For while the Law was given through Moses, blessing and truth came to us through Jesus Christ. 18 No one has ever seen God; it is the divine Only Son, who leans upon his Father's breast, that has made him known.

19 Now this is the testimony that John gave when the Jews sent priests and Levites to him from Jerusalem to ask him who he was. He admitted —he made no attempt to deny it— 20 he admitted that he was not the Christ. 21 Then they asked him,

"What are you then? Are you Elijah?"

He said,

"No, I am not."

"Are you the Prophet?"

He answered,

"No."

22 Then they said to him,

"Who are you? We must have some answer to give those who sent us here. What have you to say for yourself?"

23 He said,

"I am a voice of one shouting in the desert, 'Straighten the Lord's way!' as the prophet Isaiah said."

24 Now the messengers were Phari-
25 sees. And they asked him,

"Then why are you baptizing people, if you are not the Christ, nor Elijah, nor the Prophet?"

26 "I am only baptizing in water," John answered, "But someone is standing among you of whom you
27 do not know. He is to come after me, and I am not worthy to undo his shoe!"

28 This took place at Bethany, on the farther side of the Jordan, where John was baptizing.

29 The next day he saw Jesus coming toward him, and he said,

"There is God's lamb, who is to
30 remove the world's sin! This is the man of whom I spoke when I said, 'After me there is coming a man who is even now ahead of me, for he
31 existed before me.' I did not know him, but it is in order that he may be made known to Israel that I have come and baptized people in water."

32 And John gave this testimony:

"I saw the Spirit come down from heaven like a dove, and it remained
33 upon him. I did not know him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come down and remain, is the one who is to baptize in the holy Spirit.' And I did see it, and I 34
testify that he is the Son of God."

Again the next day John was 35
standing with two of his disciples, and looking at Jesus as he passed, he 36
said,

"There is God's lamb!"

The two disciples heard him say 37
this, and they followed Jesus. But 38
Jesus turned, and seeing them following him he said,

"What do you want?"

They said to him,

"Rabbi"—that is to say, Master—"where are you staying?"

He said to them, 39

"Come and you will see."

So they went and saw where he was staying, and they spent the rest of the day with him. It was about four in the afternoon.

Andrew, Simon Peter's brother, 40
was one of the two who heard what John said and followed Jesus. An- 41
drew immediately sought out his own brother Simon and said to him,

"We have found the Messiah!"—that is to say, the Christ.

He took him to Jesus. Jesus looked 42
at him and said,

"You are Simon, son of John. You shall be called Cephas"—that is, Peter, which means rock.

The next day Jesus decided to 43
leave for Galilee. And he sought out Philip and said to him,

"Come with me."

Now Philip came from Bethsaida, 44
the town of Andrew and Peter.

45 Philip sought out Nathanael, and said to him,

"We have found the one about whom Moses wrote in the Law and about whom the prophets wrote; it is Jesus, the son of Joseph, who comes from Nazareth!"

46 Nathanael said to him,

"Can anything good come from Nazareth?"

Philip said to him,

"Come and see!"

47 Jesus saw Nathanael coming toward him, and he said of him,

"Here is really an Israelite without any deceit in him!"

48 Nathanael said to him,

"How do you know me?"

Jesus answered,

"Before Philip called you, while you were still under that fig tree, I saw you."

49 Nathanael answered,

"Master, you are the Son of God! You are king of Israel!"

50 Jesus answered,

"Do you believe in me because I told you that I had seen you under that fig tree? You will see greater
51 things than that!" And he said to him, "I tell you all, you will see heaven opened and God's angels going up and coming down upon the Son of Man!"

2 Two days later there was a wedding at Cana in Galilee, and Jesus'
2 mother was present. Jesus and his disciples were also invited to the
3 wedding. The wine gave out, and Jesus' mother said to him,

"They have no more wine!"

4 Jesus said to her,

"Do not try to direct me. It is not yet time for me to act."

5 His mother said to the servants,

"Do whatever he tells you."

6 Now there were six stone water jars standing there, for the ceremonial purification practiced by the Jews, each large enough to hold
7 twenty or thirty gallons. Jesus said to them,

"Fill these jars with water."

8 So they filled them full. And he said to them,

"Now draw some out and take it to the master of the feast."

9 And they did so. When the master of the feast tasted the water which had now turned into wine, without knowing where it had come from—though the servants who had drawn the water knew—he called the bride-
10 groom and said to him,

"Everyone else serves his good wine first, and his poorer wine after people have drunk deeply, but you have kept back your good wine till now!"

11 This, the first of the signs of his mission, Jesus showed at Cana in Galilee. By it he showed his greatness, and his disciples believed in him.

12 After this Jesus went down to Capernaum with his mother, his brothers, and his disciples, and they stayed there for a few days.

13 Now the Jewish Passover was approaching, and Jesus went up to
14 Jerusalem. In the Temple he found the dealers in cattle, sheep, and

pigeons, and the money-changers
15 sitting at their tables. And he made
a lash out of rope, and drove them
all, sheep and cattle, out of the
Temple, and scattered the money-
changers' coins on the ground, and
16 overturned their tables. And he said
to the pigeon-dealers,
"Take these things away! Do not
turn my Father's house into a mar-
ket!"
17 His disciples remembered that the
Scriptures said, "My zeal for your
house will consume me!"
18 Then the Jews addressed him and
said,
"What sign have you to show us,
for acting in this way?"
19 Jesus answered,
"Destroy this sanctuary, and I
will raise it in three days!"
20 The Jews said,
"It has taken forty-six years to
build this sanctuary, and are you
going to raise it in three days?"
21 But he was speaking of his body
22 as the sanctuary. So afterward when
he had risen from the dead, his dis-
ciples remembered that he had said
this, and they believed the passage of
Scripture and what Jesus had said.
23 Now while he was in Jerusalem,
at the Passover Festival, many, when
they saw the signs that he showed,
24 came to believe in him. But Jesus on
his part would not trust himself to
25 them, for he knew them all, and had
no need of anybody's evidence about
men, for he knew well what was in
their hearts.

3 Among the Pharisees there was a
man named Nicodemus, a member
of the Jewish council. This man went 2
to Jesus one night, and said to him,
"Master, we know that you are
a teacher who has come from God,
for no one can show the signs that
you do, unless God is with him."
Jesus answered him, 3
"I tell you, unless a man is born
over again from above, he can never
see the Kingdom of God!"
Nicodemus said to him, 4
"How can a man be born when
he is old? Can he enter his mother's
womb over again and be born?"
Jesus answered, 5
"I tell you, if a man does not owe
his birth to water and spirit, he can-
not get into the Kingdom of God.
Whatever owes its birth to the 6
physical is physical, and whatever
owes its birth to the Spirit is spirit-
ual. Do not wonder at my telling you 7
that you must be born over again
from above. The wind blows wher- 8
ever it pleases, and you hear the
sound of it, but you do not know
where it comes from or where it
goes. That is the way with everyone
who owes his birth to the Spirit."
Nicodemus said to him, 9
"How can that be?"
Jesus answered, 10
"Are you the teacher of Israel and
yet ignorant of this? I tell you, we 11
know what we are talking about and
we have seen the things we testify
to, yet you all reject our testimony.
If you will not believe the earthly 12
things that I have told you, how can
you believe the heavenly things I

13 have to tell? Yet no one has gone up
into heaven except the Son of Man
14 who came down from heaven. And
just as Moses in the desert lifted the
serpent up in the air, the Son of Man
15 must be lifted up, so that everyone
who believes in him may have eter-
nal life."

16 For God loved the world so much
that he gave his only Son, so that no
one who believes in him should be
lost, but that they should all have
17 eternal life. For God did not send his
Son into the world to pass judgment
upon the world, but that through him
18 the world might be saved. No one
who believes in him has to come up
for judgment. Anyone who does not
believe stands condemned already,
for not believing in God's only Son.
19 And the basis of the judgment is this,
that the light has come into the
world, and yet, because their actions
were wicked, men have loved the
20 darkness more than the light. For
everyone who does wrong hates the
light and will not come to it, for fear
21 his actions will be exposed. But
everyone who is living the truth will
come to the light, to show that his
actions have been performed in de-
pendence upon God.

22 After this Jesus went into the
country of Judea with his disciples,
and stayed there with them and
23 baptized. John too was baptizing at
Aenon, near Salim, for there was
plenty of water there, and people
24 came there and were baptized. For
John had not yet been put in prison.
25 So a discussion arose between John's
disciples and a Jew about purifica-
tion. And they went to John and said 26
to him,

"Master, the man who was with
you across the Jordan, and to whom
you yourself gave testimony, is bap-
tizing, and everybody is going to
him."

John answered, 27

"A man cannot get anything un-
less it is given to him from heaven.
You will bear me witness that I said, 28
'I am not the Christ; I have been
sent in advance of him.' It is the 29
bridegroom who has the bride; but
the bridegroom's friend who stands
outside and listens for his voice is
very glad when he hears the bride-
groom speak. So this happiness of
mine is now complete. He must grow 30
greater and greater, but I less and
less."

He who comes from above is 31
above all others. A son of earth be-
longs to earth and speaks of earth.
He who comes from heaven is above
all others. It is to what he has seen 32
and heard that he gives testimony,
and yet no one accepts his testimony.
Whoever does accept it has thereby 33
acknowledged that God is true. For 34
he whom God has sent speaks God's
words, for God gives him his Spirit
without measure. The Father loves 35
his Son, and has put everything in
his hands. Whoever believes in the 36
Son possesses eternal life, but who-
ever disobeys the Son will not ex-
perience life, but will remain under
the anger of God.

So when the Lord learned that the 4

Pharisees had been told that he was gaining and baptizing more disciples
2 than John—though it was not Jesus himself who baptized them, but his
3 disciples—he left Judea and went
4 back again to Galilee. Now he had
5 to pass through Samaria. So he came to a town in Samaria called Sychar, near the field that Jacob gave to his son Joseph, and Jacob's spring was
6 there. So Jesus, tired with his journey, sat down just as he was by the spring. It was about noon. A Samari-
7 tan woman came to draw water. Jesus said to her,

"Give me a drink."

8 For his disciples had gone into
9 the town to buy some food. So the Samaritan woman said to him,

"How is it that a Jew like you asks a Samaritan woman like me for a drink?" For Jews have nothing to
10 do with Samaritans. Jesus answered,

"If you knew what God has to give, and who it is that said to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11 She said to him,

"You have nothing to draw water with, sir, and the well is deep. Where
12 can you get your living water? Are you a greater man than our forefather Jacob, who gave us this well, and drank from it himself, with his sons and his flocks?"

13 Jesus answered,

"Anyone who drinks this water
14 will be thirsty again, but anyone who drinks the water that I will give him will never be thirsty, but the water that I will give him will become a spring of water within him, bubbling up for eternal life."

The woman said to him, 15

"Give me this water, sir, so that I may never be thirsty, nor have to come all this way to draw water."

He said to her, 16

"Go and call your husband and come back here."

The woman answered, 17

"I have no husband."

Jesus said to her,

"You are right when you say you 18 have no husband, for you have had five husbands and the man you are now living with is not your husband. What you say is true."

The woman said to him, 19

"I see that you are a prophet, sir. Our forefathers worshiped God on 20 this mountain, and yet you Jews say that the place where people must worship God is in Jerusalem."

Jesus said to her, 21

"Believe me, the time is coming when you will worship the Father neither on this mountain nor at Jerusalem. You worship something you 22 know nothing about; we know what we worship, for salvation comes from the Jews. But a time is com- 23 ing—it is already here!—when the true worshipers will worship the Father in spirit and sincerity, for the Father wants such worshipers. God 24 is spirit, and his worshipers must worship him in spirit and in sincerity."

The woman said to him, 25

"I know that the Messiah is com-

ing—he who is called the Christ. When he comes, he will tell us everything!"

26 Jesus said to her,

"I who am talking to you am he!"

27 Just then his disciples came back, and they were surprised to find him talking with a woman, yet no one of them asked him what he wanted

28 or why he was talking with her. So the woman left her pitcher and went back to the town, and said to the people,

29 "Come, here is a man who has told me everything I ever did! Do you suppose he is the Christ?"

30 The people left the town and went to him.

31 Meanwhile the disciples urged him, saying,

"Master, eat something."

32 But he said to them,

"I have food to eat of which you do not know."

33 So the disciples said to one another,

"Do you suppose that someone has brought him something to eat?"

34 Jesus said to them,

"My food is doing the will of him who has sent me, and finishing his

35 work. Are you not saying, 'Four months more and the harvest will come'? Look, I tell you! Raise your eyes and see the fields, for they are

36 white for harvesting. The reaper is already being paid and gathering the harvest for eternal life, so that the sower may be glad with the reaper.

37 For here the saying holds good,

38 'One sows, another reaps.' I have sent you to reap a harvest on which you have not worked. Other men have worked and you have profited by their work."

39 Many of the Samaritans in that town came to believe in him because of the testimony the woman gave when she said, "He has told me

40 everything I ever did!" So when the Samaritans came to Jesus, they asked him to stay with them; and he did

41 stay there two days. And a great many more believed because of what

42 he said, and they said to the woman,

"It is no longer because of your statement that we believe, for we have heard him ourselves, and we know that he is really the Savior of the world."

43 When the two days were over,

44 Jesus went on to Galilee, for he himself declared that a prophet is not

45 honored in his own country. So when he reached Galilee, the Galileans welcomed him, for they had seen everything he had done in Jerusalem, at the festival, for they too had gone to the festival.

46 So he came again to Cana in Galilee, where he had made the water into wine. There was at Capernaum

47 one of the king's officials whose son was sick. When he heard that Jesus had come back from Judea to Galilee, he went to him and begged him to come down and cure his son, for

48 he was at the point of death. Jesus said to him,

"Unless you see signs and marvels you will never believe!"

49 The official said to him,

"Come down, sir, before my child is dead!"

50 Jesus said to him,

"You can go home. Your son is going to live."

The man believed what Jesus said
51 to him and went home. While he was on the way, his slaves met him and told him that his boy was going to
52 live. So he asked them at what time he had begun to get better, and they said to him,

"Yesterday at one o'clock the fever left him."

53 So the father knew that it was the very time when Jesus had said to him "Your son is going to live." And he and his whole household believed in
54 Jesus. This second sign Jesus showed after coming back from Judea to Galilee.

5 After this there was a Jewish festival, and Jesus went up to Jerusalem.
2 Now there is in Jerusalem near the Sheepgate a pool called in Hebrew Bethzatha, which has five colon-
3 nades. In these there used to lie a great number of people who were
5 sick, blind, lame, or paralyzed. There was one man there who had been
6 sick for thirty-eight years. Jesus saw him lying there, and finding that he had been in this condition for a long time, he said to him,

"Do you want to get well?"

7 The sick man answered,

"I have nobody, sir, to put me into the pool when the water stirs, but while I am getting down someone else steps in ahead of me."

8 Jesus said to him,

"Get up, pick up your mat, and walk!"

9 And the man was immediately cured, and he picked up his mat and walked.

Now it was the Sabbath. So the 10 Jews said to the man who had been cured,

"It is the Sabbath, and it is against the Law for you to carry your mat."

11 But he answered,

"The man who cured me said to me, 'Pick up your mat and walk.' "

12 They asked him,

"Who was it that said to you, 'Pick it up and walk'?"

But the man who had been cured 13 did not know who it was, for as there was a crowd there, Jesus had left the place. Afterward Jesus found 14 him in the Temple, and said to him,

"See! You are well again. Give up sin, or something worse may happen to you."

15 The man went and told the Jews that it was Jesus who had cured him.
16 This was why the Jews used to persecute Jesus, because he did things
17 like this on the Sabbath. But he answered them,

"My Father is still at work, and I work too."

18 On account of this the Jews were all the more eager to kill him, because he not only broke the Sabbath but actually called God his Father, thus putting himself on an equality with God. So Jesus answered them, 19

"I tell you, the Son cannot do anything of his own accord, but only

what he sees the Father doing. For whatever the Father does, the Son
20 also does. For the Father loves the Son and lets him see everything that he himself is doing, and he will let him see greater deeds than these, to
21 make you wonder. For just as the Father awakens the dead and brings them to life, the Son brings anyone
22 he chooses to life. For the Father passes judgment on no one, but he has committed the judgment entire-
23 ly to the Son, so that all men may honor the Son just as they honor the Father. Whoever refuses to honor the Son refuses to honor the Father
24 who sent him. I tell you, whoever listens to my message and believes him who has sent me, possesses eternal life, and will not come to judgment, but has already passed out
25 of death into life. I tell you, the time is coming—it is here already!— when those who are dead will listen to the voice of the Son of God, and those who listen to it will live.
26 For just as the Father is self-existent, he has given self-existence to the
27 Son, and he has given him the authority to act as judge, because he
28 is a son of man. Do not be surprised at this, for the time is coming when all who are in their graves will listen
29 to his voice, and those who have done right will come out to resurrection and life, and those who have done wrong, to resurrection and
30 judgment. I cannot do anything of my own accord. I pass judgment just as I am told to do, and my judgment is just, for I am not seeking to do what I please, but what pleases him who has sent me.

"If I testify to myself, my testi- 31
mony is not true. It is someone else 32
who testifies to me, and I know that the testimony that he gives about me is true. You yourselves sent to John, 33
and he testified to the truth. But the 34
testimony that I accept is not from any man; I only speak of this that you may be saved. He was the lamp 35
that burned and shone, and you were ready to be gladdened for a while by his light. But I have higher testimony 36
than John's, for the things that my Father has intrusted to me to accomplish, the very things that I am doing, are proof that my Father has sent me, and my Father who has sent 37
me has thus borne witness to me. You have never heard his voice or seen his form, and you do not keep 38
his message in your hearts, for you do not believe the messenger whom he has sent. You pore over the Scrip- 39
tures, for you think that you will find eternal life in them, and these very Scriptures testify to me, yet 40
you refuse to come to me for life. I 41
do not accept any honor from men, but I know well that you have not 42
the love of God in your hearts. I 43
have come in my Father's name, and you refuse to accept me. If someone else comes in his own name you will accept him. Yet how can you believe 44
in me, when you accept honor from one another, instead of seeking the honor that comes from the one God? Do not suppose that I will accuse 45
you to the Father. It is Moses that

accuses you—Moses, on whom you
46 have fixed your hopes! For if you
really believed Moses, you would
believe me, for it was about me
47 that he wrote. But if you refuse to
believe what he wrote, how are you
ever to believe what I say?"

6 After this Jesus went to the other
side of the Sea of Galilee, or Ti-
2 berias, and a great crowd followed
him, because they could see the signs
he showed in what he did for the
3 sick. But Jesus went up on the hill,
and sat down there with his disciples.
4 Now the Jewish festival of the Pass-
5 over was at hand. So Jesus, raising
his eyes and seeing that a great crowd
was coming up to him, said to Philip,

"Where can we buy food for these
people to eat?"

6 Now he said this to test him, for
7 he knew what he meant to do. Philip
answered,

"Forty dollars' worth of bread
would not be enough for each of
them to have even a little."

8 Andrew, Simon Peter's brother,
another of his disciples, said to him,
9 "There is a boy here who has five
barley loaves and a couple of fish,
but what is that among so many peo-
ple?"

10 Jesus said,

"Make the people sit down."

There was plenty of grass there,
so the men threw themselves down,
11 about five thousand of them. Then
Jesus took the loaves, and gave
thanks, and distributed them among
the people who were resting on the
ground, and in the same way as
much of the fish as they wanted.
When they were satisfied, he said to 12
his disciples,

"Pick up the pieces that are left,
so that nothing may be wasted."

So they picked them up, and they 13
filled twelve baskets with pieces of
the five barley loaves that were left
after the people had eaten.

When the people saw the signs 14
that he showed, they said,

"This is really the Prophet who
was to come into the world!"

So Jesus, seeing that they meant 15
to come and carry him off to make
him king, retired again to the hill by
himself.

But in the evening his disciples 16
went down to the sea and got into a 17
boat and started across the sea for
Capernaum. By this time it was dark,
and Jesus had not yet joined them;
a strong wind was blowing and the 18
sea was growing rough.

When they had rowed three or 19
four miles, they saw Jesus walking
on the sea and approaching the boat,
and they were terrified. But he said 20
to them,

"It is I; do not be afraid!"

Then as soon as they consented to 21
take him into the boat, the boat was
at the shore they had been trying to
reach.

Next day the people who had 22
stayed on the other side of the sea
saw that there had been only one
boat there, and that Jesus had not
embarked in it with his disciples, but
that the disciples had gone away by
themselves. But some boats from 23

Tiberias landed near the place where
they had eaten the bread after the
24 Lord had given thanks for it. So
when the people saw that neither
Jesus nor his disciples were any
longer there, they got into the boats
and went to Capernaum in search of
25 him. And when they had crossed the
sea and found him, they said to him,
"When did you get here, Mas-
ter?"
26 Jesus answered,
"I tell you, it is not because of the
signs you have seen that you have
come in search of me, but because
you ate that bread and had all you
27 wanted of it. You must not work for
the food that perishes, but for that
which lasts for eternal life, which the
Son of Man will give you, for God
the Father has authorized him to do
so."
28 Then they said to him,
"What must we do to carry out
God's work?"
29 Jesus answered them,
"The work God has for you is to
believe in the messenger that he has
sent to you."
30 Then they said to him,
"Then what sign do you show for
us to see and so come to believe you?
31 What work are you doing? Our
forefathers in the desert had manna
to eat; as the Scripture says, 'He
gave them bread out of heaven to
eat!' "
32 Jesus said to them,
"I tell you, Moses did not give
you the bread out of heaven, but my
Father gives you the true bread out
of heaven, for it is God's bread that 33
comes down out of heaven and gives
life to the world."
Then they said to him, 34
"Give us that bread always, sir!"
Jesus said to them, 35
"I am the bread that gives life. No
one who comes to me will ever be
hungry, and no one who believes in
me will ever be thirsty. But as I have 36
told you, although you have seen me,
you will not believe. All that my 37
Father gives to me will come to me,
and I will never refuse anyone who
comes to me, for I have come down 38
from heaven not to do what I please
but what pleases him who has sent
me. And the purpose of him who has 39
sent me is this, that I should lose
nothing of all that he has given me,
but should raise them to life on the
Last Day. For it is the purpose of my 40
Father that everyone who sees the
Son and believes in him shall have
eternal life, and that I shall raise him
to life on the Last Day."
The Jews complained of him for 41
saying, "I am the bread that has
come down out of heaven," and they 42
said,
"Is he not Joseph's son, Jesus,
whose father and mother we know?
How can he now say, 'I have come
down out of heaven'?"
Jesus answered, 43
"Do not complain to one another.
No one can come to me unless the 44
Father who sent me draws him to
me; then I myself will raise him to
life on the Last Day. In the prophets 45
it is written, 'And all men will be

taught by God!' Everyone who listens to the Father and learns from
46 him will come to me. Not that anyone has ever seen the Father, except him who is from God; he has seen
47 the Father. I tell you, whoever believes already possesses eternal life.
48 I am the bread that gives life. Your
49 forefathers in the desert ate the
50 manna and yet they died. But this bread that comes down out of heaven is such that no one who eats it will
51 ever die. I am this living bread that has come down out of heaven. Whoever eats this bread will live forever, and the bread that I will give for the world's life is my own flesh!"

52 This led the Jews to dispute with one another. They said,

"How can he give us his flesh to eat?"

53 Then Jesus said to them,

"I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no self-existent life.
54 Whoever lives on my flesh and drinks my blood possesses eternal life, and I will raise him to life on
55 the Last Day. For my flesh is real food and my blood is real drink.
56 Whoever lives on my flesh and drinks my blood remains united to
57 me and I remain united to him. Just as the living Father has sent me, and I live because of the Father, so he who lives on me will live because of
58 me. This is the bread that has come down out of heaven—not like that which your forefathers ate and yet died. Whoever lives on this bread will live forever."

59 Jesus said all this while he was teaching in the synagogue at Capernaum.

60 Many of his disciples on hearing it said,

"This is a harsh teaching! Who can listen to it?"

61 But Jesus, knowing that his disciples were complaining about this, said to them,

62 "Does this stagger you? Then what if you see the Son of Man go up where he was before? The Spirit
63 is what gives life; flesh is of no use at all. The things that I have said to you are spirit and they are life. Yet
64 there are some of you who will not believe." For Jesus knew from the first who would not believe, and who was going to betray him. And
65 he added,

"This is why I said to you, 'No one can come to me unless he is enabled to do so by the Father.' "

66 In consequence of this many of his disciples drew back and would not go about with him any longer. So
67 Jesus said to the Twelve,

"Do you mean to go away too?"

68 Simon Peter answered,

"To whom can we go, Lord? You have a message of eternal life, and
69 we believe and are satisfied that you are the Holy One of God."

70 Jesus answered them,

"Did I not myself select all twelve of you? And even of you, one is an informer." He meant Judas the son
71 of Simon Iscariot, for he, though he was one of the Twelve, was going to betray him.

7 After this Jesus went from place to place in Galilee, for he would not do so in Judea, because the Jews 2 were making efforts to kill him. But the Jewish camping festival was 3 coming. So his brothers said to him,

"You ought to leave here and go to Judea, to let your disciples also see 4 the things you are doing. For no one acts in secret when he desires to be publicly known. If you are going to do these things, let the world see 5 you." For even his brothers did not 6 believe in him. Then Jesus said to them,

"It is not yet time for me to act, 7 but any time is suitable for you. It is impossible for the world to hate you, but it does hate me for testifying that 8 its ways are wrong. As for you, go up to the festival; I am not going up to this festival as yet, for it is not quite time for me to go."

9 That was what he told them, and he stayed on in Galilee.

10 But after his brothers had gone up to the festival, then Jesus went up also, not publicly, but as though he 11 did not wish to be observed. Now the Jews were looking for him at the festival and asking where he was, 12 and there was a great deal of muttering about him among the crowds, some saying that he was a good man, and others that he was not, but was 13 imposing on the people. But no one spoke of him in public, for fear of the Jews.

14 But when the festival was half over, Jesus went up to the Temple and began to teach. This astonished 15 the Jews.

"How is it that this man knows his letters," they said, "when he has never gone to school?"

So Jesus answered, 16

"My teaching is not my own; it comes from him who has sent me. Anyone who resolves to do his will 17 will know whether my teaching comes from God, or originates with me. Whoever speaks simply for 18 himself is looking for honor for himself, but whoever looks for honor for the person who has sent him shows his sincerity; there is no dishonesty about him. Was it not Moses who 19 gave you the Law? Yet not one of you obeys the Law. Why are you trying to kill me?"

The crowd answered, 20

"You must be possessed! Who is trying to kill you?"

Jesus answered, 21

"I have done just one deed, and you are all astonished at it. Yet Moses 22 gave you the rite of circumcision—not that it began with Moses but with your forefathers—and you practice it even on the Sabbath. But if a 23 person undergoes circumcision on a Sabbath, to avoid breaking the Law of Moses, are you angry at me for making a man perfectly well on a Sabbath? You must not judge so 24 externally; you must judge justly!"

Some of the people of Jerusalem 25 said,

"Is not this the man they want to 26 kill? And here he is speaking publicly, and they say nothing to him! Can

the authorities really have found that
27 he is the Christ? But then, we know
where this man comes from, but
when the Christ comes, no one will
know where he is from."
28 So Jesus, as he was teaching in the
Temple, cried out,
"You do know me and you do
know where I come from, and I have
not come of my own accord but
someone who is very real, whom
29 you do not know, has sent me. I do
know him, because I come from him,
and he has sent me here."
30 Then they tried to arrest him, and
yet no one laid hands on him, be-
31 cause he was not yet ready. But
many of the people believed in him,
and said,
"Will the Christ show more signs
when he comes than this man has
shown?"
32 The Pharisees heard the people
saying these things about him in
whispers, and the high priests and
the Pharisees sent attendants to ar-
33 rest him. Jesus said,
"I am to be with you a little while
longer, and then I am going to him
34 who has sent me. You will look for
me and you will not find me, and you
will not be able to go where I shall
be."
35 Then the Jews said to one an-
other,
"Where is he going, that we shall
not find him? Is he going to our peo-
ple scattered among the Greeks, and
36 will he teach the Greeks? What does
he mean by saying 'You will look for
me and you will not find me, and you
will not be able to go where I shall
be'?"

Now on the last day, the great
day of the festival, Jesus stood up
and cried out,
"If anyone is thirsty, let him
come to me and drink. If anyone be-
lieves in me, streams of living water,
as the Scripture says, shall flow forth
from his heart."

He meant by this the Spirit which
those who believed in him were to
receive—for the Spirit had not yet
come, because Jesus had not yet
been glorified. So some of the peo-
ple, when they heard these words,
said,
"This is certainly the Prophet!"
Others said,
"This is the Christ!"
But they rejoined,
"What! Is the Christ to come
from Galilee? Do not the Scriptures
say that the Christ is to spring from
the descendants of David and to
come from the village of Bethlehem
where David lived?"

So the people were divided about
him, and some of them wanted to
arrest him, yet no one laid hands on
him.

The attendants went back to the
high priests and Pharisees, and they
said to the attendants,
"Why have you not brought him?"
The attendants answered,
"No man ever talked as he does!"
The Pharisees answered,
"Have you been imposed upon
too? Have any of the councilors or of
the Pharisees believed in him? But

these common people who do not know the Law are doomed!"

50 One of them, Nicodemus, who had previously gone to Jesus, said to them,

51 "Does our Law condemn the accused without first hearing what he has to say, and finding out what he has done?"

52 They answered,

"Are you from Galilee too? Study and you will find that no prophet is to appear from Galilee."

8 Then Jesus spoke to them again and said,

2 "I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life."

3 The Pharisees said to him,

"You are testifying to yourself. Your testimony is not true."

4 Jesus answered,

"Even if I am testifying to myself, my testimony is true, for I know where I have come from and where I am going; but you do not know where I come from or where I

5 am going. You judge by material standards, but I am judging nobody.

6 But even if I do judge, my decision is just, because I am not by myself, but the Father who sent me is with

7 me. Why, in your own Law it is stated that the testimony of two per-

8 sons is valid. Here I am testifying to myself, and the Father who has sent me testifies to me."

9 Then they said to him,

"Where is your Father?"

Jesus answered,

"You do not know either me or my Father. If you knew me, you would know my Father too."

20 He said these things in the treasury, as he was teaching in the Temple, and no one arrested him, because he was not yet ready.

21 Then he said to them again,

"I am going away, and you will look for me, but you will die in the midst of your sin. You cannot come where I am going."

22 So the Jews said,

"Is he going to kill himself, and is that why he says, 'You cannot come where I am going'?"

23 He said to them,

"You are from below; I am from above. You belong to this world; I do

24 not belong to this world. That is why I said to you that you would die in the midst of your sins, for unless you believe that I am what I say, you will die in the midst of your sins."

25 They said to him,

"Who are you?"

Jesus said to them,

26 "Why do I even talk to you at all? I have a great deal to say about you and to condemn in you, yet he who sent me is truthful, and the things that I say to the world are things that I have learned from him."

27 They did not understand that he was speaking to them of the Father.

28 So Jesus said,

"When you lift the Son of Man up in the air, then you will know that I am what I say, and that I do nothing of my own accord, but speak as the Father has instructed me. And he

29 who has sent me is with me; he has

not left me alone, for I always do what pleases him."

30 As he said this, many believed in him.

31 So Jesus said to the Jews who had believed in him,

"If you abide by what I teach,
32 you are really disciples of mine, and you will know the truth and the truth will set you free."

33 They answered,

"We are descended from Abraham, and have never been anyone's slaves. How can you say to us, 'You will be set free'?"

34 Jesus answered,

"I tell you, everyone who com-
35 mits sin is a slave to sin. Now a slave does not belong to a household per-
36 manently; but a son does. So if the Son sets you free you will be really
37 free. I know that you are descended from Abraham, yet you want to kill me, because there is no room in your
38 hearts for my teaching. It is what I have seen in the presence of my Father that I tell, and it is what you have heard from your father that you do."

39 They answered,

"Our father is Abraham."

Jesus said to them,

"If you are Abraham's children,
40 then do what Abraham did. But instead you are trying to kill me, a man who has told you the truth he has heard from God. Abraham would
41 not have done that. You are doing as your father does."

They said to him,

"We are not illegitimate children. We have one father, God himself."

Jesus said to them,

"If God were your father, you would love me, for I have come from God. I have not come of my own accord, but he has sent me. Why is it that you do not understand what I say? It is because you cannot bear to listen to my message. The devil is the father you are sprung from, and you want to carry out your father's wishes. He was a murderer from the first, and he has nothing to do with the truth, for there is no truth in him. When he tells a lie, he speaks in his true character, for he is a liar and the father of them. But because I tell the truth you will not believe me. Who among you can prove me guilty of sin? But if I tell you the truth, why do you refuse to believe me? Whoever is sprung from God listens to God's words. The reason you refuse to listen is that you are not sprung from God."

The Jews answered,

"Are we not right in saying that you are a Samaritan and are possessed?"

Jesus answered,

"I am not possessed, but I have respect for my Father, and you have no respect for me. But I do not seek honor for myself; there is someone who seeks it for me, and is the judge of it. I tell you, if anyone observes my teaching, he will never experience death."

The Jews said to him,

"Now we are sure that you are

possessed! Abraham is dead and so
are the prophets, and yet you say,
'If anyone observes my teaching, he
53 will never know what death is!' Are
you a greater man than our fore-
father Abraham? Yet he is dead and
the prophets are dead. What do you
claim to be?"
54 Jesus answered,
"If I show special honor to my-
self, such honor counts for nothing.
It is my Father who shows me honor.
55 You say he is your God, yet you
have never come to know him. But
I know him. If I say I do not know
him, I will be a liar like yourselves.
No! I do know him, and I am faith-
56 ful to his message. Your forefather
Abraham exulted at the thought of
seeing my coming. He has seen it,
and it has made him glad."
57 The Jews said to him,
"You are not fifty years old, and
have you seen Abraham?"
58 Jesus said to them,
"I tell you, I existed before Abra-
ham was born!"
59 At that, they picked up stones to
throw at him, but Jesus disappeared
and made his way out of the Temple.
9 As he passed along, he saw a man
who had been blind from his birth.
2 His disciples asked him,
"Master, for whose sin was this
man born blind? For his own, or for
that of his parents?"
3 Jesus answered,
"It was neither for his own sin nor
for that of his parents, but to let
what God can do be illustrated in his
4 case. We must carry on the work of
him who has sent me while the day-
light lasts. Night is coming, when no
one can do any work. As long as I 5
am in the world, I am a light for the
world."
As he said this he spat on the 6
ground and made clay with the sa-
liva, and he put the clay on the man's
eyes, and said to him, 7
"Go and wash them in the Pool of
Siloam"—a name which means One
who has been sent. So he went and
washed them, and went home able
to see.
Then his neighbors and people 8
who had formerly seen him begging,
said,
"Is not this the man who used to
sit and beg?"
Some said, 9
"Yes! It is he!"
Others said,
"No! but he looks like him."
He himself said,
"I am the man."
So they said to him, 10
"Then how does it happen that
you can see?"
He answered, 11
"The man they call Jesus made
some clay and smeared it on my
eyes, and said to me, 'Go to Siloam
and wash them.' So I went and when
I had washed them I could see."
They said to him, 12
"Where is he?"
He answered,
"I do not know."
They took the man who had been 13
blind to the Pharisees. Now it was 14
on the Sabbath that Jesus had made

the clay and made him able to see.
15 So once more the Pharisees asked
him how he had become able to see,
and he said to them,

"He put some clay on my eyes,
and I washed them, and I can see."

16 Then some of the Pharisees said,

"This man does not come from
God, for he does not keep the Sab-
bath."

But others said,

"How can a sinful man show
such signs as this?"

And there was a division of opin-
17 ion among them. So they asked the
blind man again,

"What have you to say about him,
because he has made you able to see?"

He said,

"He is a prophet!"

18 But the Jews would not believe
that he had been blind and had be-
come able to see until they sum-
moned the parents of the man who
19 had been given his sight, and asked
them,

"Is this your son, who you say
was born blind? How is it that he
can see now?"

20 His parents answered,

"We know that this is our son,
21 and that he was born blind. But we
do not know how it is that he can see
now, or who has made him able to
see. You must ask him. He is grown
up. Let him tell you about himself."

22 His parents said this because they
were afraid of the Jews, for the Jews
had already made an agreement that
if anyone acknowledged Jesus as the
Christ, he should be excluded from
the synagogues. That was why his 2
parents said, "He is grown up; you
must ask him." So they again sum- 2
moned the man who had been blind,
and they said to him,

"Give God the praise. This man
we know is a sinful man."

He answered, 2

"I do not know about his being
a sinful man. All I know is that I was
blind before and now I can see."

They said to him, 2

"What did he do to you? How did
he make you able to see?"

He answered, 2

"I have already told you and you
would not listen. Why do you want
to hear it again? Do you want to be-
come disciples of his too?"

Then they sneered at him, and 2
said,

"You are a disciple of his yourself,
but we are disciples of Moses. We 2
know that God spoke to Moses, but
we do not know where this man
came from."

The man answered, 3

"There is something very strange
about this! You do not know where
he came from, and yet he has made
me able to see! We know that God 3
does not listen to sinful people, but
if a man is devout and obeys God,
God will listen to him. It was never 3
heard of in this world that anyone
made a man born blind able to see. If 3
this man were not from God, he
could not do anything."

They answered, 3

"You were born in utter sin, and
are you trying to teach us?"

So they excluded him from the synagogue.

35 Jesus learned that they had excluded him, and he found the man and said to him,

"Do you believe in the Son of Man?"

36 The man answered,

"Who is he, sir? Tell me, so that I may believe in him."

37 Jesus said to him,

"You have seen him already, and it is he who is now talking to you."

38 He said,

"I believe, sir!" and he fell on his knees before him.

39 And Jesus said,

"I have come into this world to judge men, that those who cannot see may see, and that those who can see may become blind."

40 Some Pharisees who were present heard this, and they said to him,

"Then are we blind too?"

41 Jesus said to them,

"If you were blind, you would be guilty of no sin, but as it is, you say 'We can see'; so your sin continues.

10 "I tell you, any man who does not enter the sheepfold by the door, but climbs over at some other place, is a 2 thief and robber. But the man who enters by the door is the shepherd 3 of the flock. The watchman opens the door to him, and the sheep obey his voice, and he calls to his own 4 sheep and leads them out. When he gets his own flock all out, he goes in front of them, and the sheep follow him, because they know his voice. 5 But they will never follow a stranger but will run away from him, because they do not know the voices of strangers."

6 This was the figure Jesus used in speaking to them, but they did not understand what he meant by it.

7 So Jesus said again,

"I tell you, I am the door of the 8 sheep. All who have come before me are thieves and robbers, but the 9 sheep would not obey them. I am the door. Whoever enters through me will be saved, and will pass in and out and find pasture. 10 A thief comes only to steal and kill and destroy; I have come to let them have life, and to let them have it in abundance. I 11 am the good shepherd. A good shepherd will give his life for his sheep. 12 A hired man who is not a shepherd and does not own the sheep, when he sees a wolf coming, will leave the sheep and run away, and the wolf will carry them off and scatter the flock. 13 For he is only a hired man, and does not care about the sheep. I am 14 the good shepherd. I know my sheep and my sheep know me, just as the 15 Father knows me and I know the Father, and I am giving my life for my sheep. 16 I have other sheep too that do not belong to this fold. I must lead them too, and they will obey my voice, and they will all become one flock, with one shepherd. This is 17 why the Father loves me, because I am giving my life, but giving it to take it back again. 18 No one has taken it from me, but I am giving it of my own accord. I have power to give it, and I have power to take it back

again. These are the orders I have received from my Father."

19 These words caused a fresh division of opinion among the Jews.
20 Many of them said,

"He is possessed and mad! Why do you listen to him?"

21 Others said,

"These are not the words of a man who is possessed. Can a madman make blind men see?"

22 That was the time of the Rededi-
23 cation Festival at Jerusalem. It was wintertime and Jesus was walking up and down inside the Temple, in
24 Solomon's Colonnade. So the Jews gathered around him and said to him,

"How much longer are you going to keep us in suspense? If you are really the Christ, tell us so frankly!"

25 Jesus answered,

"I have told you so, and you will not believe it. The things I have been doing by my Father's authority are
26 my credentials, but you do not believe it because you do not belong
27 to my sheep. My sheep listen to my voice, and I know them and they fol-
28 low me, and I give them eternal life, and they shall never be lost, and no one shall tear them out of my hands.
29 What my Father has intrusted to me is of more importance than everything else, and no one can tear any-
30 thing out of the Father's hands. The Father and I are one."

31 The Jews again picked up stones
32 to stone him with. Jesus answered,

"I have let you see many good things from the Father; which of them do you mean to stone me for?"

The Jews answered, 33

"We are not stoning you for doing anything good, but for your impious talk, and because you, a mere man, make yourself out to be God."

Jesus answered, 34

"Is it not declared in your Law, 'I said, "You are gods" '? If those to 35 whom God's message was addressed were called gods—and the Scripture cannot be set aside—do you mean to 36 say to me whom the Father has consecrated and made his messenger to the world, 'You are blasphemous,' because I said, 'I am God's Son'? If I 37 am not doing the things my Father does, do not believe me. But if I am 38 doing them, then even if you will not believe me, believe the things I do, in order that you may realize and learn that the Father is in union with me, and I am in union with the Father."

In consequence of this they again 39 tried to arrest him, and he withdrew out of their reach.

He went across the Jordan again 40 to the place where John used to baptize at first, and there he stayed. And 41 people came to him in great numbers, and they said of him,

"John did not show any sign in proof of his mission, but all that he said about this man was true."

And many became believers in 42 him in that place.

Now a man named Lazarus was 11 sick; he lived in Bethany, the village of Mary and her sister Martha. It 2 was the Mary who poured perfume upon the Lord and wiped his feet

with her hair, whose brother Lazarus
3 was sick. So the sisters sent word to
Jesus: "Master, he whom you love
4 is sick." When Jesus received it he
said,

"This sickness is not to end in death, but is for the honor of God, that through it the Son of God may be honored."

5 Jesus loved Martha and her sister
6 and Lazarus. So when he heard that
Lazarus was sick, he stayed on for
two days in the place where he was,
7 and then afterward said to his dis-
ciples,

"Let us go back to Judea."

8 The disciples said to him,

"Master, the Jews have just been trying to stone you, and are you going back there again?"

9 Jesus answered,

"Is not the day twelve hours long? If a man travels by day he will not stumble, for he can see the light
10 of this world; but if he travels at
night he will stumble because he has
no light."

11 He told them this, and then he
added,

"Our friend Lazarus has fallen asleep, but I am going there to wake him."

12 The disciples said to him,

"Master, if he has fallen asleep he will recover."

13 Now Jesus had referred to his
death. But they supposed that he
14 meant a natural falling asleep. So Je-
sus then told them plainly,

15 "Lazarus is dead, and for your
sake I am glad that I was not there,
so that you may learn to believe in
me. But let us go to him."

16 So Thomas the Twin said to his
fellow-disciples,

"Let us go also, and die with him."

17 When Jesus arrived he found that
Lazarus had been buried for four
18 days. Now Bethany is only about
19 two miles from Jerusalem, and a
number of Jews had come out to see
Mary and Martha, to condole with
20 them about their brother. When
Martha heard that Jesus was coming
she went out to meet him, but Mary
21 remained at home. Martha said to
Jesus,

"Master, if you had been here, my brother would not have died!
22 Even now I know that anything you
ask God for, he will give you."

23 Jesus said to her,

"Your brother will rise."

24 Martha said to him,

"I know that he will rise at the resurrection, on the Last Day."

25 Jesus said to her,

"I myself am Resurrection and
26 Life. He who believes in me will live
on, even if he dies, and no one who
is alive and believes in me will ever
die. Do you believe that?"

27 She said to him,

"Yes, Master, I do indeed believe that you are the Christ, the Son of God, who was to come into the world."

28 With these words she went and
called her sister Mary, whispering
to her,

"Here is the Master, asking for you."

29 When she heard it she sprang up
30 and went to him, for Jesus had not yet come into the village but was still at the place where Martha had
31 met him. The Jews who were sitting with her in the house, condoling with her, when they saw Mary spring up and go out, supposed that she was going to weep at the tomb, and fol-
32 lowed her. When Mary came where Jesus was and saw him, she fell at his feet, and said,

"Master, if you had been here, my brother would not have died!"

33 When Jesus saw her weep and the Jews who had come with her weeping too, repressing a groan, and
34 yet showing great agitation, he said,

"Where have you laid him?"

They answered,

"Come and see, Master."

35 Jesus shed tears. So the Jews said,
36 "See how much he loved him!"

37 But some of them said,

"Could not this man, who opened the eyes of that blind man, have kept Lazarus from dying?"

38 Again repressing a groan, Jesus went to the tomb. It was a cave with a stone laid against the mouth of it.
39 Jesus said,

"Move the stone away."

The dead man's sister, Martha, said to him,

"Master, by this time he is decaying, for he has been dead four days."

40 Jesus said to her,

"Have I not promised you that if you will believe in me you will see the glory of God?"

So they moved the stone away. 41
And Jesus looked upward and said,

"Father, I thank you for listening 42
to me, though I knew that you always listen to me. But I have said this for the sake of the people that are standing around me that they may believe that you have made me your messenger."

After saying this he called out in 43
a loud voice,

"Lazarus, come out!"

The dead man came out, bound 44
hand and foot with wrappings, and with his face muffled with a handkerchief. Jesus said to them,

"Unbind him and let him go."

So it came about that many of the 45
Jews who had come to visit Mary and saw what Jesus did, came to be- 46
lieve in him, but some of them went back to the Pharisees and told them what he had done.

Then the high priests and the 47
Pharisees called a meeting of the council, and they said,

"What are we to do about the fact that this man is showing so many 48
signs? If we let him go on, everybody will believe in him, and then the Romans will come and put an end to our holy place and our people."

But one of them, Caiaphas, who 49
was high priest that year, said to them,

"You know nothing about it. You 50
do not realize that it is to your interest that one man should die for the people, instead of the whole nation being destroyed."

51 Now he was not self-moved in saying this, but as high priest for that year he was inspired to say that
52 Jesus was to die for the nation—and not only for the nation but also for the purpose of uniting the scattered
53 children of God. So from that day they planned to kill Jesus.
54 In consequence of this, Jesus did not appear in public among the Jews any longer, but he left that neighborhood and went to the district near the desert, to a town called Ephraim, and stayed there with his disciples.
55 Now the Jewish Passover Festival was approaching and many people went up from the country to Jerusalem, before the Passover, to purify
56 themselves. So they were looking for Jesus there, and saying to one another as they stood about the Temple,

"What do you think? Do you think he will not come to the festival at all?"

57 For the high priests and the Pharisees had given orders that anyone who found out where he was should let them know, so that they might arrest him.

12 Six days before the Passover Jesus came to Bethany, where Lazarus, whom he had raised from the dead,
2 was living. They gave a dinner for him there, and Martha waited on them, while Lazarus was one of those
3 at the table with him. And Mary took a pound of liquid spikenard perfume, very costly, and poured it on Jesus' feet, and then wiped his feet with her hair, and the whole house was filled with the fragrance of the perfume. But Judas Iscariot, one of 4
his disciples, who was going to betray him, said,

"Why was this perfume not sold 5
for sixty dollars, and the money given to the poor?"

But he did not say this because he 6
cared about the poor, but because he was a thief and when he had charge of the purse he used to take what was put in it. Jesus said, 7

"Let her alone; let her keep it for
the day of my funeral, for you al- 8
ways have the poor among you, but you will not always have me."

A great crowd of the Jews found 9
out that he was there, and they came not only to see Jesus but also to see Lazarus, whom he had raised from the dead. But the high priests planned 10
to kill Lazarus also, for because of 11
him many of the Jews were leaving them and becoming believers in Jesus.

On the following day the great 12
throng that had come up to the festival, hearing that Jesus was coming to Jerusalem, got palm branches and 13
went out to meet him, shouting,

"God Bless him!
God Bless him who comes in the Lord's name!
Bless the king of Israel!"

And Jesus found a young ass and 14
mounted it, in accordance with the Scripture,

"Do not be afraid, Daughter of 15
Zion!
See, your king is coming
Mounted on an ass's colt!"

16 His disciples did not understand this at the time but after Jesus was glorified they remembered that this was said of him in Scripture and that
17 they had done this to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore wit-
18 ness to it. That was why the crowd went out to meet him, because they heard that he had showed that sign.
19 So the Pharisees said to one another,

"You see, you cannot do anything! The whole world has run after him!"

20 There were some Greeks among those who had come up to worship
21 at the festival, and they went to Philip, who was from Bethsaida in Galilee, and made this request of him:

"Sir, we want to see Jesus."

22 Philip went and told Andrew, and Andrew and Philip went to Je-
23 sus and told him. Jesus answered,

"The time has come for the Son
24 of Man to be glorified. I tell you, unless a grain of wheat falls on the ground and dies, it remains just one grain. But if it dies, it yields a great
25 harvest. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal
26 life. If anyone serves me, he must follow me, and wherever I am, my servant must be also. If anyone serves me, my Father will show him
27 honor. Now my heart is troubled; what can I say? Father, save me from this trial! And yet it was for this very purpose that I have come to this trial. Father, honor your own 28 name!"

Then there came a voice from heaven,

"I have honored it, and I will honor it again!"

The crowd of bystanders heard it 29 and said it was thunder. Others said,

"An angel spoke to him!"

Jesus answered, 30

"It was not for my sake that the voice came, but for yours. The judg- 31 ment of this world is now in progress. Its evil genius is now to be ex- 32 pelled, and if I am lifted up from the ground, I will draw all men to myself."

He said this to show the kind of 33 death he was going to die. The 34 crowd answered,

"We have heard from the Law that the Christ is to remain here forever. So how can you say that the Son of Man must be lifted up? Who is this Son of Man?"

Jesus said to them, 35

"You will have the light only a little while longer. Go on while you still have the light, so that darkness may not overtake you, for those who go about in the dark do not know where they are going. While 36 you have the light believe in the light, that you may become sons of light."

With these words Jesus went away, and disappeared from them. 37 But for all the signs he had shown among them, they would not believe in him, in fulfilment of the saying of 38 the prophet Isaiah,

"Lord, who has believed our account?
And to whom has the Lord's arm been unveiled?"

39 So they could not believe; for Isaiah says again,

40 "He has made their eyes blind and their minds dull,
To keep them from seeing with their eyes, and understanding with their minds,
And turning to me to be cured."

41 Isaiah said this because he saw his glory; it was of him that he spoke.

42 Yet for all that, even among the members of the council, many came to believe in him, but on account of the Pharisees they would not acknowledge it, for fear of being ex-
43 pelled from the synagogues, for they cared more for the approval of men than for the approval of God.

44 But Jesus cried loudly,

"Whoever believes in me, believes not in me but in him who has sent
45 me; and whoever sees me, sees him
46 who has sent me. I have come into the world as a light, so that no one who believes in me may have to re-
47 main in darkness. If anyone hears my words and disregards them, it is not I that judge him, for I have not come to judge the world but to save
48 the world. Whoever rejects me and refuses to accept my teachings is not without his judge; the very message I have given will be his judge on the
49 Last Day, for I have not spoken on my own account, but the Father who has sent me has himself given me orders what to tell and what to say.
And I know his orders mean eternal life. So whatever I say, I say only 50
as the Father has told me."

13 Before the Passover Festival began, Jesus knew that the time had come for him to leave this world and go to the Father, but he had loved those who were his own in the world, and he loved them to the last.
2 So at supper—the devil having by this time put the thought of betraying Jesus into the mind of Judas
3 Iscariot, Simon's son—Jesus, fully aware that the Father had put everything into his hands, and that he had come from God and was going back to God, rose from the table, took off 4
his outer clothing, and fastened a
5 towel about his waist. Then he poured water into the basin and began to wash the disciples' feet, wiping them with the towel that was
6 about his waist. So he came to Simon Peter. He said to him,

"Master, are you going to wash my feet?"

7 Jesus answered,

"You cannot understand now what I am doing, but you will learn by and by."

8 Peter said to him,

"You shall never wash my feet!"

Jesus answered,

"You will have no share with me unless I wash you."

9 Simon Peter said to him,

"Master, wash not only my feet but my hands and my face too!"

10 Jesus said to him,

"Anyone who has bathed only needs to have his feet washed to be altogether clean. And you are already clean—though not all of you."
11 For he knew who was going to betray him; that was why he said, "You are not all of you clean."
12 When he had washed their feet and put on his clothes and taken his place, he said to them again,
"Do you understand what I have
13 been doing to you? You call me Teacher and Master, and you are
14 right, for that is what I am. If I then, your Master and Teacher, have washed your feet, you ought to wash
15 one another's feet too. For I have set you an example, in order that you
16 may do what I have done to you. I tell you, no slave is superior to his master, and no messenger is greater
17 than the man who sends him. Now that you have this knowledge, you
18 will be blessed if you act upon it. I do not mean all of you; I know whom I have chosen; but let the Scripture be fulfilled:

" 'He who is eating my bread
Has raised his heel against me.'

19 From now on I will tell you things before they happen, so that when they do happen you may believe that
20 I am what I say. I assure you, whoever welcomes any messenger of mine welcomes me and whoever welcomes me welcomes him who has sent me."
21 After Jesus had said this he was greatly moved and said solemnly,
"I tell you, it is one of you that will betray me!"

The disciples looked at one an- 22
other in doubt as to which of them
he meant. Next to Jesus, at his right 23
at the table, was one of his disciples
whom Jesus especially loved. So 24
Simon Peter nodded to him and said
to him,
"Tell us whom he means."
He leaned back from where he 25
lay, on Jesus' breast, and said to him,
"Master, who is it?"
Jesus answered, 26
"It is the one to whom I am going
to give this piece of bread when I
have dipped it in the dish." So he
dipped the piece of bread and took
it and gave it to Judas, Simon Is-
cariot's son. After he took the bread, 27
Satan took possession of him. Then
Jesus said to him,
"Be quick about your business."
But no one else at the table knew 28
what he meant by telling him this,
for some of them thought that as 29
Judas had the purse Jesus meant to
say to him, "Buy what we need for
the festival," or to have him give
something to the poor. So immediate- 30
ly after taking the piece of bread he
went out. It was then night.
When he was gone, Jesus said, 31
"Now the Son of Man has been
honored, and God has been honored
through him, and God will through 32
himself honor him; he will honor
him immediately. My children, I am 33
to be with you only a little longer.
You will look for me, but, as I said
to the Jews, 'Where I am going you
cannot follow,' I now say to you. I 34
give you a new command: Love one

another. Just as I have loved you,
35 you must love one another. By this
they will all know that you are my
disciples—by your love for one an-
other."

Simon Peter said to him,

"Master, where are you going?"

36 Jesus answered,

"I am going where you cannot
follow me now, but you will follow
me later."

37 Peter said to him,

"Master, why cannot I follow you
now? I will lay down my life for
you."

38 Jesus answered,

"You will lay down your life for
me? I tell you, before a cock crows,
you will disown me thrice over!"

14 "Your minds must not be troubled;
you must believe in God, and believe
2 in me. There are many rooms in my
Father's house; if there were not, I
would have told you, for I am going
away to make ready a place for you.
3 And if I go and make it ready, I will
come back and take you with me, so
4 that you may be where I am. You
know the way to the place where I
am going."

5 Thomas said to him,

"Master, we do not know where
you are going; how can we know
the way?"

6 Jesus said to him,

"I am Way and Truth and Life.
No one can come to the Father ex-
7 cept through me. If you knew me,
you would know my Father also.
From now on you do know him and
you have seen him."

8 Philip said to him,

"Master, let us see the Father,
and it will satisfy us."

9 Jesus said to him,

"Have I been with you so long,
and yet you, Philip, have not recog-
nized me? Whoever has seen me has
seen the Father. How can you say,
'Let us see the Father'? Do you not 10
believe that I am in union with the
Father and the Father is in union
with me? I am not the source of the
words that I say to you, but the
Father who is united with me is do-
ing these things himself. You must 11
believe that I am in union with the
Father and that the Father is in union
with me, or else you must believe
because of the things themselves. I 12
tell you, whoever believes in me will
do such things as I do, and things
greater yet, because I am going to
the Father. Anything you ask for as 13
followers of mine I will grant, so
that the Father may be honored
through the Son. I will grant any- 14
thing you ask me for as my fol-
lowers.

"If you really love me, you will 15
observe my commands. And I will 16
ask the Father and he will give you
another Helper to be with you al-
ways. It is the Spirit of Truth. The 17
world cannot obtain it, because it
does not see it or recognize it; you
recognize it because it stays with
you and is within you. I am not go- 18
ing to leave you friendless. I am
coming back to you. In a little while 19
the world will not see me any more,
but you will still see me, because I

shall live on, and you will live on
20 too. When that day comes you will
know that I am in union with my
Father and you are with me and I
21 am with you. It is he who has my
commands and observes them that
really loves me, and whoever loves
me will be loved by my Father, and
I will love him and show myself to
him."

22 Judas (not Judas Iscariot), said to
him,

"Master, how does it happen that
you are going to show yourself to
us and not to the world?"

23 Jesus answered,

"Anyone who loves me will ob-
serve my teaching, and my Father
will love him and we will come to
24 him and live with him. No one who
does not love me will observe my
teaching, and yet the teaching you
are listening to is not mine but is that
of him who has sent me.

25 "I have told you this while I am
26 still staying with you, but the Help-
er, the holy Spirit which the Father
will send in my place, will teach you
everything and remind you of every-
27 thing that I have told you. I leave
you peace; I give you my own peace.
I do not give it to you as the world
gives. Your minds must not be trou-
28 bled or afraid. You have heard me
say that I am going away and am
coming back to you; if you loved me
you would be glad that I am going
to the Father, for the Father is
29 greater than I. And I have told you
of it now before it happens, in order
that when it happens you may be-
lieve in me. I shall not talk much 30
more with you, for the evil genius
of the world is coming. He has no
power over me, but he is coming that 31
the world may know that I love the
Father and am doing what he has
commanded me to do. Come, let us
go away.

"I am the true vine, and my Fa- 15
ther is the cultivator. Any branch of 2
mine that does not bear fruit he trims
away, and he prunes every branch
that bears fruit, to make it bear
more. You are pruned already be- 3
cause of the teaching that I have
given you. You must remain united 4
to me and I will remain united to
you. Just as no branch can bear fruit
by itself unless it remains united to
the vine, you cannot unless you re-
main united to me. I am the vine, you 5
are the branches. Anyone who re-
mains united to me, with me united
to him, will be very fruitful, for you
cannot do anything apart from me.
Anyone who does not remain united 6
to me is thrown away like a branch
and withers up, and they gather
them and throw them into the fire
and burn them. If you remain united 7
to me and my words remain in your
hearts, ask for whatever you please
and you shall have it. When you are 8
very fruitful and show yourselves to
be disciples of mine, my Father is
honored. I have loved you just as the 9
Father has loved me. You must retain 10
my love. If you keep my commands
you will retain my love, just as I
have observed the Father's com-
mands and retain his love. I have 11

told you all this so that you may have the happiness I have had, and your happiness may be complete.
12 The command that I give you is to love one another just as I have loved
13 you. No one can show greater love than by giving up his life for his
14 friends. You are my friends if you do
15 what I command you to do. I do not call you slaves any longer, for a slave does not know what his master is doing, but now I call you friends, for I have made known to you everything that I have learned from my
16 Father. It was not you who chose me, it is I who have chosen you, and appointed you to go and bear fruit—fruit that shall be lasting, so that the Father may grant you whatever you ask him for as my followers.
17 "What I command you to do is
18 to love one another. If the world hates you, remember that it hated
19 me first. If you belonged to the world, the world would love what was its own. But it is because you do not belong to the world, but I have selected you from the world, that
20 the world hates you. Remember what I said to you: No slave is greater than his master. If they have persecuted me they will persecute you too. If they have observed my teach-
21 ing, they will observe yours too. But they will do all this to you on my account, because they do not under-
22 stand who has sent me. If I had not come and spoken to them, they would not have been guilty of sin, but as it is, they have no excuse for
23 their sin. Whoever hates me hates my Father also. If I had not done 24
things before them that no one else ever did they would not be guilty of sin. But as it is, they have both seen and hated both me and my Father. But the saying written in their Law, 25
'They hated me without cause,' must be fulfilled. When the Helper comes 26
whom I will send to you from the Father—that Spirit of Truth that comes from the Father—he will bear testimony to me, and you must bear 27
testimony too, because you have been with me from the first.

"I have told you this to keep you **16**
from faltering. They will exclude 2
you from their synagogues; why, the time is coming when anyone who kills you will think he is doing religious service to God. They will do 3
this because they do not know the Father or me. But I have told you 4
about these things in order that when the time comes for them to happen, you may remember that I told you of them. I did not tell you this at first because I was still staying with you. But now I am going away to him 5
who sent me, and not one of you asks me where I am going, but your minds are full of sorrow because I 6
have told you this. Yet it is only the 7
truth when I tell you that it is better for you that I should go away. For if I do not go, the Helper will not come to you, but if I go I will send him to you. When he comes, he will bring 8
conviction to the world about sin and uprightness and judgment; about 9
sin, as shown in their not believing in me; about uprightness, as shown 10

by my going away to the Father, where you can no longer see me;
11 and about judgment, as shown by the condemnation of the evil genius of
12 this world. I have much more to tell you, but you cannot take it in now, but when the Spirit of Truth comes, he will guide you into the full truth, for he will not speak for himself but
13 will tell what he hears, and will announce to you the things that are to
14 come. He will do honor to me, for he will take what is mine and com-
15 municate it to you. All that the Father has belongs to me. That is why I said that he will take what is mine and communicate it to you.

16 "In a little while you will not see me any longer, and a little while after, you will see me again."

17 Then some of his disciples said to one another,

"What does he mean when he tells us, 'In a little while you will not see me any longer, and a little while after, you will see me again,' and 'Because I am going away to the Fa-
18 ther'?" So they kept saying, "What does he mean by 'In a little while'? We do not know what he is talking about."

19 Jesus saw that they wanted to ask him a question, and he said to them,

"Are you asking one another about my saying 'In a little while you will not see me any longer, and a little while after, you will see me again'?
20 I tell you, you will weep and wail while the world will be happy; you will grieve, but your grief will change
21 to happiness. When a woman is in labor she is sorrowful, for her time has come; but when the child is born, she forgets her pain in her joy that a human being has been brought into the world. So you, too, are sorrow- 22
ful now; but I will see you again, and your hearts will be happy, and no one can rob you of your happiness. When that time comes, you 23
will not ask me any questions; I tell you, whatever you ask the Father for, he will give you as my followers. Hitherto you have not asked for any- 24
thing as my followers, but now ask, and you will receive, so that your happiness may be complete.

"I have said all this to you in 25
figures, but a time is coming when I shall not do so any longer, but will tell you plainly about the Father. When that time comes you will ask 26
as my followers, and I do not promise to intercede with the Father for you, for the Father loves you himself 27
because you love me and believe that I have come from the Father. I did 28
come from the Father and enter the world. Now I am leaving the world again and going back to the Father."

His disciples said, 29

"Why, now you are talking plainly and not speaking figuratively at all. Now we know that you know 30
everything and do not need to have anyone ask you questions. This makes us believe that you have really come from God."

Jesus answered, 31

"Now do you believe that? Why, 32
a time is coming—it has already come!—when you will all be scat-

tered to your homes and will leave me alone. And yet I am not alone,
33 for the Father is with me. I have told you all this, so that through me you may find peace. In the world you have trouble; but take courage! I have conquered the world."

17 When Jesus had said all this he raised his eyes to heaven and said,

"Father, the time has come. Do honor to your son, that your son may
2 do honor to you, just as you have done in giving him power over all mankind, so that he may give eternal life to all whom you have given him.
3 And eternal life means knowing you as the only true God, and knowing
4 Jesus your messenger as Christ. I have done honor to you here on earth, by completing the work which
5 you gave me to do. Now, Father, do such honor to me in your presence as I had done me there before the world existed.

6 "I have revealed your real self to the men you gave me from the world. They were yours and you gave them to me, and they have obeyed your
7 message. Now at last they know that all that you have given me comes
8 from you, for I have given them the truths that you gave me, and they have accepted them and been convinced that I came from you, and
9 they believe that you sent me. I have a request to make for them. I make no request for the world, but only for those whom you have given me,
10 for they are yours—all that is mine is yours and what is yours is mine—
11 and they have done me honor. Now I am to be no longer in this world, but they are to remain in the world, while I return to you. Holy Father, keep them by your power which you gave me, so that they may be one just as we are. As long as I was with 12 them I kept them by your power which you gave me, and I protected them, and not one of them was lost (except the one who was destined to be lost), so that what the Scripture says might come true. But now I am 13 coming to you, and I say this here in this world in order that they may have the happiness that I feel fully realized in their own hearts. I have 14 given them your message, and the world has come to hate them, for they do not belong to the world any more than I belong to the world. I do 15 not ask you to take them away from the world, but to keep them from the evil one. They do not belong to the 16 world any more than I belong to the world. Consecrate them by truth. 17 Your message is truth. Just as you 18 sent me to the world, I have sent them to the world. And it is for 19 their sake that I consecrate myself, that they also may be consecrated by the truth.

"It is not for them only that I 20 make this request. It is also for those who through their message come to believe in me. Let them all be one. 21 Just as you, Father, are in union with me and I am with you, let them be in union with us, so that the world may believe that you sent me. I have 22 given them the glory that you gave me, so that they may be one just as

23 we are, I in union with them and
you with me, so that they may be
perfectly unified, and the world may
recognize that you sent me and that
you love them just as you loved me.
24 Father, I wish to have those whom
you have given me with me where I
am, to see my glory that you have
given me, for you loved me before
25 the creation of the world. Righteous
Father, though the world did not
know you, I knew you, and these
26 men knew that you had sent me. I
have made your self known to them
and I will do so still, so that the love
which you have had for me may be
in their hearts, and I may be there
also."

18 When Jesus had said this, he
went out with his disciples to the
other side of the Ravine of the Ce-
dars where there was a garden, and
he went into it with his disciples.
2 Judas who betrayed him also knew
the place, for Jesus often met his dis-
3 ciples there. So Judas got out the
garrison and some attendants from
the high priests and Pharisees, and
came there with lanterns, torches,
4 and weapons. Then Jesus, as he
knew everything that was going to
happen to him, came forward and
said to them,

"Who are you looking for?"

5 They answered,

"Jesus of Nazareth."

He said to them,

"I am he."

Judas who betrayed him was
6 standing among them. When Jesus
said to them, "I am he," they drew
back and fell to the ground. Then he 7
asked them again,

"Who are you looking for?"

They said,

"Jesus of Nazareth."

Jesus answered, 8

"I have told you that I am he, so
if you are looking for me, let these
men go." This was to fulfil the say- 9
ing he had uttered, "I have not lost
one of those whom you have given
me."

Then Simon Peter, who had a 10
sword with him, drew it and struck
at the high priest's slave and cut off
his right ear. The slave's name was
Malchus. Then Jesus said to Peter, 11

"Put your sword back into the
sheath. Shall I not drink the cup
which the Father has offered me?"

So the garrison and the colonel 12
and the attendants of the Jews seized
Jesus and bound him, and they took 13
him first to Annas. For he was the
father-in-law of Caiaphas, who was
high priest that year. Now it was 14
Caiaphas who had advised the Jews
that it was to their interest that one
man should die for the people.

But Simon Peter and another dis- 15
ciple followed Jesus. This other dis-
ciple was an acquaintance of the high
priest, and he went on with Jesus
into the high priest's courtyard,
while Peter stood outside at the
door. So this other disciple, the ac- 16
quaintance of the high priest, went
out and spoke to the woman at the
door and brought Peter in. The 17
maid at the door said to Peter,

"Are you also one of this man's disciples?"

He said,

"No, I am not."

18 As it was cold the slaves and attendants had made a charcoal fire, and stood about it warming themselves. And Peter also was among them, standing and warming himself.

19 Then the high priest questioned Jesus about his disciples and his
20 teaching. Jesus answered,

"I have spoken openly to the world. I have always taught in synagogues or in the Temple where all the Jews meet together, and I have
21 said nothing in secret. Why do you question me? Ask those who have heard me what it was that I said to them. They will know what I have said."

22 When he said this, one of the attendants who stood near struck him and said,

"Is that the way you answer the high priest?"

23 Jesus replied,

"If I have said anything wrong, testify to it; but if what I have said is true, why do you strike me?"

24 So Annas sent him over still bound to Caiaphas the high priest.

25 But Simon Peter still stood warming himself. So they said to him,

"Are you also one of his disciples?"

He denied it and said,

"No, I am not."

26 One of the high priest's slaves, a relative of the man whose ear Peter had cut off, said,

"Did I not see you with him in the garden?"

Peter again denied it, and at that 27
moment a cock crowed.

Then they took Jesus from Caia- 28
phas to the governor's house. It was early in the morning, and they would not go into the governor's house themselves, to avoid being ceremonially defiled and to be able to eat the Passover supper. So Pilate came out 29
to them, and said,

"What charge do you make against this man?"

They answered, 30

"If he were not a criminal, we would not have turned him over to you."

Pilate said to them, 31

"Take him yourselves, and try him by your law."

The Jews said to him,

"We have no authority to put anyone to death."

This was to fulfil what Jesus said 32
when he declared how he was to die.

So Pilate went back into the gov- 33
ernor's house and called Jesus and said to him,

"Are you the king of the Jews?" 34

Jesus answered,

"Did you think of that yourself, or have other people said it to you about me?"

Pilate answered, 35

"Do you take me for a Jew? Your own people and the high priests handed you over to me. What offense have you committed?"

Jesus answered, 36

"My kingdom is not a kingdom of

this world. If my kingdom were a kingdom of this world, my men would have fought to keep me from being handed over to the Jews. But as it is, my kingdom has no such origin."

37 Pilate said to him,

"Then you are a king?"

Jesus answered,

"Yes, I am a king. It was for this that I was born and for this that I came to the world, to give testimony for truth. Everyone who is on the side of truth listens to my voice."

38 Pilate said to him,

"What is truth!"

With these words he went out again to the Jews, and said to them,

39 "I can find nothing to charge him with. But it is your custom to have me release one man for you at Passover time. Do you want me therefore to release the king of the Jews for you?"

40 Then they shouted back,

"No! Not him, but Barabbas!"

Now Barabbas was a robber.

19 Then Pilate took Jesus and had him flogged. And the soldiers made a wreath out of thorns and put it on
2 his head, and put a purple coat on him, and they marched up to him,
3 saying,

"Long live the king of the Jews!"
4 each one giving him a blow. And Pilate went out again and said to the Jews,

"See! I will bring him out to you, to show you that I can find nothing to charge him with."

5 So Jesus came out, still wearing the wreath of thorns and the purple coat. And Pilate said to them,

"Here is the man!"

6 When the high priests and their attendants saw him, they shouted,

"Crucify him! Crucify him!"

Pilate said to them,

"Take him yourselves and crucify him, for I can find nothing to charge him with."

7 The Jews answered,

"We have a law, and by our law he deserves death, for declaring himself to be a son of God."

8 When Pilate heard that, he was
9 more frightened than before and he went back into the governor's house and said to Jesus,

"Where do you come from?"

10 But Jesus made him no answer. Then Pilate said to him,

"Do you refuse to speak to me? Do you not know that it is my power to release you or to crucify you?"

11 Jesus answered him,

"You would have no power at all over me, if it were not given to you from above. So you are less guilty than the man who betrayed me to you."

12 This made Pilate try to find a way to let him go, but the Jews shouted,

"If you let him go, you are no friend of the emperor's! Anyone who calls himself a king utters treason against the emperor!"

13 When Pilate heard that, he brought Jesus out and had him sit in the judge's seat in the place they call the Stone Platform, or in Hebrew,
14 Gabbatha. It was the day of Prepara-

tion for the Passover, and it was about noon. And Pilate said to the Jews,

"There is your king!"

At that they shouted,

"Kill him! Kill him! Crucify him!"

Pilate said to them,

"Am I to crucify your king?"

The high priests answered,

"We have no king but the emperor!"

16 Then Pilate handed him over to them to be crucified.

17 So they took Jesus, and he went out carrying the cross by himself to a place called the Place of the Skull,
18 or, in Hebrew, Golgotha. There they crucified him, with two others, one on each side and Jesus in the middle.
19 Pilate wrote a placard and put it on the cross; it read "Jesus the Naza-
20 rene, the king of the Jews." Many of the Jews read this placard, for the place where Jesus was crucified was near the city, and it was written in
21 Hebrew, Latin, and Greek. So the Jewish high priests said to Pilate,

"Do not write 'The king of the Jews,' but write 'He said, I am king of the Jews.' "

22 Pilate answered,

"What I have written, I have written!"

23 When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier, besides his shirt. Now his shirt had no seam; it was woven in one piece from top to bottom.
24 So they said to one another,

"Let us not tear it, but let us draw for it, to see who gets it." This was to fulfil what the Scripture says:

"They divided my garments among them,
And for my clothing they cast lots."

This was what the soldiers did.
Near Jesus' cross stood his mother 25
and her sister Mary, the daughter of
Clopas, and Mary of Magdala. So 26
Jesus, seeing his mother and the disciple whom he loved standing near, said to his mother,

"There is your son!"

Then he said to his disciple, 27

"There is your mother!"

And from that time his disciple took her into his home.

After that, Jesus, knowing that 28
everything was now finished, to fulfil the saying of Scripture, said,

"I am thirsty."

A bowl of sour wine was standing 29
there. So they put a sponge soaked in the wine on a pike and held it to his
lips. When Jesus had taken the 30
wine, he said,

"It is finished!"

Then bowing his head he gave up his spirit.

As it was the day of Preparation 31
for the Passover, in order that the bodies might not be left on the crosses over the Sabbath, for that Sabbath was an especially important one, the Jews asked Pilate to have the men's legs broken and the bodies removed.
So the soldiers went and broke the 32
legs of the first man and then of the other who had been crucified with

him. But when they came to Jesus
they saw that he was dead already,
and they did not break his legs, but
one of the soldiers thrust a lance into
his side, and blood and water im-
mediately flowed out. The man who
saw it testifies to it—his testimony
is true; he knows that he is telling
the truth—to lead you also to be-
lieve. For this happened to fulfil
what the Scripture says:

"Not one of its bones shall be
broken."

Moreover, it says in another place,

"They will look at the man whom
they pierced."

After this, Joseph, of Arimathea,
who was a disciple of Jesus, but a
secret one, because of his fear of the
Jews, asked Pilate to let him remove
Jesus' body, and Pilate gave him per-
mission. So Joseph went and took the
body down. And Nicodemus also,
who had first come to Jesus at night,
went, taking a roll of myrrh and
aloes weighing about a hundred
pounds. So they took Jesus' body,
and wrapped it with the spices in
bandages, in the Jewish way of pre-
paring bodies for burial. There was
a garden at the place where Jesus had
been crucified, and in the garden was
a new tomb in which no one had yet
been laid. So because it was the Jew-
ish Preparation day, and the tomb
was close by, they put Jesus there.

20 On the day after the Sabbath, very
early in the morning while it was
still dark, Mary of Magdala went
to the tomb, and she saw that the
stone had been removed from it. So
she ran away and went to Simon
Peter and the other disciple who was
dear to Jesus, and said to them,

"They have taken the Master out
of the tomb, and we do not know
where they have put him."

So Peter and the other disciple
went out of the city and started for
the tomb. And they both ran, and the
other disciple ran faster than Peter
and got to the tomb first. And he
stooped down and saw the bandages
lying on the ground, but he did not
go in. Then Simon Peter came up be-
hind him, and he went inside the
tomb, and saw the bandages lying on
the ground, and the handkerchief
that had been over Jesus' face not on
the ground with the bandages, but
folded up by itself. Then the other
disciple who had reached the tomb
first went inside too, and saw and
was convinced. For they did not yet
understand the statement of Scrip-
ture that he must rise from the dead.
So the disciples went back to their
homes.

But Mary stood just outside the
tomb, weeping. And as she wept she
looked down into the tomb, and saw
two angels in white sitting where
Jesus' body had been, one at his head
and one at his feet. And they said to
her,

"Why are you weeping?"

She said to them,

"They have taken my Master
away, and I do not know where they
have put him."

As she said this she turned around
and saw Jesus standing there, but she

15 did not know that it was he. Jesus said to her,

"Why are you weeping? Who are you looking for?"

She, supposing that he was the gardener, said to him,

"If it was you, sir, that carried him away, tell me where you have put him, and I will take him away."

16 Jesus said to her,

"Mary!"

She turned and said to him in Hebrew,

"Rabbouni!" which means Master.

17 Jesus said to her,

"You must not cling to me, for I have not yet gone up to my Father, but go to my brothers and say to them 'I am going up to my Father and your Father, to my God and your God.' "

18 Mary of Magdala went and declared to the disciples,

"I have seen the Master!" and she told them that he had said this to her.

19 When it was evening on that first day after the Sabbath, and the doors of the house where the disciples met were locked for fear of the Jews, Jesus came in and stood among them and said to them,

"Peace be with you!"

20 Then he showed them his hands and his side, and the disciples were full 21 of joy at seeing the Master. Jesus said to them again,

"Peace be with you! Just as my Father sent me forth so I now send you."

As he said this he breathed upon 22 them, and said,

"Receive the holy Spirit! If you 23 forgive any men's sins, they are forgiven them, and if you fix any men's sins upon them, they will remain fixed."

But Thomas, one of the Twelve, 24 who was called the Twin, was not with them when Jesus came in. So 25 the rest of the disciples said to him,

"We have seen the Master!"

But he said to them,

"Unless I see the marks of the nails in his hands, and put my finger into the marks of the nails, and put my hand into his side, I will never believe it!"

A week later, his disciples were 26 again in the house, and Thomas was with them. Although the doors were locked, Jesus came in and stood among them, and said,

"Peace be with you!"

Then he said to Thomas, 27

"Put your finger here and look at my hands, and take your hand and put it in my side, and be no longer unbelieving, but believe!"

Thomas answered him, 28

"My Master and my God!"

Jesus said to him, 29

"Is it because you have seen me that you believe? Blessed be those who have not seen me and yet believe!"

There were many other signs that 30 Jesus showed before his disciples which are not recorded in this book. But these have been recorded so that 31 you may believe that Jesus is the

Christ, the Son of God, and through believing you may have life as his followers.

21 After this Jesus again showed himself to the disciples at the Sea of Tiberias, and he did so in this way.
2 Simon Peter, Thomas called the Twin, Nathanael, of Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus were all together.
3 Simon Peter said to them,

"I am going fishing."

They said to him,

"We will go with you."

They went out and got into the boat, and that night they caught
4 nothing. But just as day was breaking, Jesus stood on the beach, though the disciples did not know that it was
5 he. So Jesus said to them,

"Children, have you any fish?"

They answered,

"No."

6 "Throw your net in on the right of the boat," he said to them, "and you will find them."

They did so, and they could not haul it in for the quantity of fish in it.
7 Then the disciple who was dear to Jesus said to Peter,

"It is the Master!"

When Simon Peter heard that it was the Master, he put on his clothes, for he had taken them off, and sprang
8 into the sea. The rest of the disciples followed in the boat, for they were not far from land, only about a hundred yards, dragging in the net full
9 of fish. When they landed they saw a charcoal fire burning, with a fish on it, and some bread. Jesus said to 10 them,

"Bring some of the fish you have just caught."

So Simon Peter got into the boat, 11 and hauled the net ashore, full of large fish, a hundred and fifty-three of them, and though there were so many, the net was not torn. Jesus 12 said to them,

"Come and have breakfast."

None of the disciples dared to ask him who he was, for they knew it was the Master. Jesus went and got 13 the bread and gave it to them, and the fish also. This was the third time 14 that Jesus showed himself to his disciples, after he had risen from the dead.

When they had finished break- 15 fast, Jesus said to Simon Peter,

"Simon, son of John, are you more devoted to me than these others?"

Peter said to him,

"Yes, Master, you know that I love you."

He said to him,

"Then feed my lambs!"

Again he said to him a second 16 time,

"Simon, son of John, are you devoted to me?"

He said to him,

"Yes, Master, you know that I love you."

He said to him,

"Then tend my sheep!"

He said to him the third time, 17

"Simon, son of John, do you love me?"

Peter was hurt because the third

time Jesus asked him if he loved him, and he answered,

"Master, you know everything, you can see that I love you."

Jesus said to him,

18 "Then feed my sheep! I tell you, when you were young, you used to gird yourself and go where you pleased, but when you grow old, you will stretch out your hands and someone else will gird you and take you where you do not wish to go."

19 He said this to show the kind of death by which Peter was to honor God; and after he had said it he said to Peter,

"Follow me!"

20 Peter turned and saw following them the disciple who was dear to Jesus, who at the supper leaned back on Jesus' breast and said, "Master, who is it that is going to betray you?" When Peter saw him, he said 21 to Jesus,

"But, Master, what about him?"

Jesus said to him, 22

"If I wish him to wait till I come, what does it matter to you? You must follow me."

So the story spread among the 23 brothers that this disciple was not going to die. But Jesus did not tell him that he was not going to die; he said, "If I wish him to wait till I come, what does it matter to you?"

It is this disciple who testifies to 24 these things and who wrote them down, and we know that his testimony is true.

There are many other things that 25 Jesus did, so many in fact that if they were all written out, I do not suppose that the world itself would hold the books that would be written.

The Acts of the Apostles

1 In my first volume, Theophilus,
I dealt with all that Jesus did
and taught from the beginning
2 until the day when through the
holy Spirit he gave the apostles he
had chosen their instructions, and
3 was taken up to heaven. He had
shown himself alive to them after he
had suffered, in many convincing
ways, appearing to them through
forty days, and telling them about
4 the Kingdom of God. And once
when he ate with them, he instructed
them not to leave Jerusalem, but
to wait for what the Father had
promised.

5 "You have heard me speak of it,"
he said, "for John baptized people in
water, but in a few days you will be
baptized in the holy Spirit."

6 So those who were present asked
him,

"Master, is this the time when
you are going to re-establish the
kingdom for Israel?"

7 He said to them,

"It is not for you to know times
and dates which the Father has
8 fixed by his own authority, but you
will be given power when the holy
Spirit comes upon you, and you will
be witnesses for me in Jerusalem and
all over Judea and Samaria and to the
very ends of the earth."

As he said this, he was caught up 9
before their eyes and a cloud took
him up from their sight. And while 10
they were gazing after him into the
sky, two men dressed in white sud-
denly stood beside them, and said to 11
them,

"Men of Galilee, why do you
stand looking up into the sky? This
very Jesus who has been caught up
from you into heaven will come in
just the way that you have seen him
go up to heaven."

Then they went back to Jerusa- 12
lem from the hill called the Olive-
orchard, which is near Jerusalem,
half a mile away.

When they entered the city they 13
went to the upstairs room where
they were staying. There were Pe-
ter, John, James and Andrew, Philip
and Thomas, Bartholomew and Mat-
thew, James, the son of Alpheus,
Simon the Zealot, and Judas, the son
of James. They were all devoting 14
themselves with one mind to prayer,
with the women and Mary, Jesus'
mother, and his brothers.

It was at that time that Peter got 15
up among the brothers—there were

about a hundred and twenty persons present—and said,

16 "Brothers, the prediction of the Scriptures had to come true that the holy Spirit uttered by the lips of David, about Judas, who acted as guide for the men that arrested Je-
17 sus—for he was one of our number and a share in this ministry of ours
18 fell to his lot." (This man bought a piece of land with the money paid him for his treachery, and his body swelled up and burst open in the middle and all his vitals poured out.
19 This fact was well known to all the residents of Jerusalem, so that the piece of land came to be called in their language Akeldamach, the bloody
20 field.) "For in the Book of Psalms it is written,

" 'Let his estate be desolate, with
no one to live on it,'

and

" 'Let someone else take his position.'

21 "So one of the men who has been associated with us all the time that the Lord Jesus moved about among
22 us, from his baptism by John to the time when he was caught up from us, must join us as a witness to his resurrection."

23 Then they proposed two men, Joseph called Barsabbas, who was
24 known as Justus, and Matthias. And they prayed, saying,

"Lord, you who know all hearts, show us which one of these two you
25 have chosen to take this place of service as an apostle which Judas left to go where he belonged."

26 Then they drew lots between them, and the lot fell on Matthias, and he was added to the eleven apostles.

2 On the day of the Harvest Festival they were all meeting together,
2 when suddenly there came from the sky a sound like a violent blast of wind, and it filled the whole house
3 where they were sitting. And they saw tongues like flames separating
4 and settling one on each of them, and they were all filled with the holy Spirit and began to say in foreign languages whatever the Spirit prompted them to utter.

5 Now there were devout Jews from every nation under heaven living in
6 Jerusalem. And when this sound was heard, the crowd gathered in great excitement, because each one heard them speaking in his own language.
7 They were amazed and said in their astonishment,

"Are not all these men who are
8 speaking Galileans? Then how is it that each of us hears his own native
9 tongue? Parthians, Medes, Elamites, residents of Mesopotamia, of Judea and Cappadocia, of Pontus and Asia,
10 of Phrygia and Pamphylia, of Egypt and the district of Africa about Cy-
11 rene, visitors from Rome, Jews and proselytes, Cretans and Arabs—we all hear them tell in our native tongues the mighty deeds of God."

12 And they were all amazed and bewildered and said to one another,

"What can this mean?"

13 But others said derisively,

"They have had too much new wine!"

14 Then Peter stood up with the eleven around him, and raising his voice addressed them.

"Men of Judea," he said, "and all you residents of Jerusalem, let me explain this to you, and pay atten-
15 tion to what I say. These men are not drunk as you suppose, for it is
16 only nine in the morning. But this is what was predicted by the prophet Joel,

17 " 'It will come about in the last days, God says,
That I will pour out my Spirit upon all mankind;
Your sons and daughters will become prophets,
Your young men will have visions,
And your old men will have dreams.
18 Even on my slaves, both men and women,
I will pour out my Spirit in those days,
And they will become prophets.
19 I will show wonders in the sky above,
And signs on the earth below,
Blood and fire and thick smoke.
20 The sun will turn to darkness,
And the moon to blood,
Before the coming of the great, splendid Day of the Lord.
21 Then everyone who calls on the name of the Lord will be saved.'

22 "Men of Israel, listen to what I say. Jesus of Nazareth, as you know, was a man whom God commended to you by the wonders, portents, and signs that God did right among you through him. But you, by the fixed 23
purpose and intention of God, handed him over to wicked men, and crucified and killed him. But God set aside 24
the pain of death and raised him up, for death could not control him. For David says of him, 25

" 'I constantly regarded the Lord before me,
For he is at my right hand, so that I may not be displaced.
Therefore my heart is glad, and 26
my tongue rejoices,
And my body will still live in hope.
For you will not desert my soul 27
in death,
You will not let your Holy One see destruction.
You have made the ways of life 28
known to me,
And you will fill me with joy in your presence.'

"Brothers, one may say to you 29
confidently of the patriarch David that he died and was buried, and his grave is here among us to this very day. But as he was a prophet, and 30
knew that God had promised him with an oath that he would put one of his descendants upon his throne, he foresaw the resurrection of the 31
Christ and told of it, for he was not deserted in death and his body did not see destruction. This Jesus God 32
raised from the dead, and to his resurrection we are all witnesses. So 33
he has been exalted to God's right

hand, and has received from his Father the promise of the holy Spirit and has poured out what you see and hear.

34 "For David did not go up to heaven, but he said,

" 'The Lord said to my lord, "Sit
at my right hand,
35 Until I make your enemies
your footstool." '

36 "Therefore the whole nation of Israel must know beyond doubt that God has declared this Jesus whom you crucified both Lord and Christ."

37 When they heard this, they were stung to the heart, and they said to Peter and the rest of the apostles,

"Brothers, what shall we do?"

38 Peter said to them,

"Repent, and be baptized every one of you in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the 39 gift of the holy Spirit. For the promise of it belongs to you and your children, as well as to all those far away whom the Lord our God calls to him."

40 He said much more besides in giving his testimony, and exhorted them singing,

"Save yourselves from this 41 crooked generation." So they welcomed his message and were baptized, and about three thousand peo- 42 ple joined them that day. And they devoted themselves to the teaching and the society of the apostles, the breaking of bread, and the prayers.

43 Everyone felt a sense of awe, and many wonders and signs were done by the apostles. The believers all 44 shared everything they had with one another, and sold their property and 45 belongings, and divided the money with all the rest, according to their special needs. Day after day they all 46 went regularly to the Temple, they broke their bread together in their homes, and they ate their food with glad and simple hearts, praising God 47 and respected by all the people. And every day the Lord added people who were saved to their number.

Peter and John were on their **3** way up to the Temple for the three o'clock hour of prayer, when a man 2 who had been lame from his birth was carried by. He used to be placed every day at what was known as the Beautiful Gate of the Temple, to beg from the people on their way into the Temple, and when he saw Peter and 3 John on the point of going into the Temple he asked them to give him something. Peter fixed his eyes on 4 him, as John did also, and said to him,

"Look at us!"

He looked at them, supposing that 5 they were going to give him something. But Peter said, 6

"I have no silver or gold, but I will give you what I have. In the name of Jesus Christ of Nazareth, walk!"

And he took him by the right hand 7 and raised him up, and his feet and ankles immediately became strong, and he sprang to his feet and began 8 to walk, and he went into the Temple with them, walking, leaping, and

9 praising God. When all the people
saw him walking about, praising
10 God, and recognized him as the
man who used to sit and beg at the
Beautiful Gate of the Temple, they
were filled with wonder and as-
tonishment at what had happened
to him.
11 And as he still clung to Peter and
John, all the people crowded about
them in the utmost astonishment in
what was known as Solomon's Col-
12 onnade. When Peter saw this, he
said to the people,

"Men of Israel, why are you so
surprised at this? Why do you stare
so at us, as though it were by some
power or some piety of ours that we
13 had made him able to walk? The
God of Abraham, Isaac, and Jacob,
the God of our forefathers, has done
this honor to his servant Jesus, whom
you betrayed and disowned before
Pilate, when he had decided to let
him go. But you disowned the Holy,
14 Righteous One. You asked to have a
15 murderer released for you, and killed
the very source of life. But God
raised him from the dead, as we can
16 testify. It is his power that through
faith in it has made this man whom
you see and recognize strong again,
and it is faith inspired by him that has
given him the perfect health you all
17 see. Yet I know, brothers, that you
did not know what you were doing,
any more than the members of your
18 council did; but it was in this way
that God fulfilled what he by all the
prophets foretold that his Christ
19 must suffer. So repent and turn to
God, to have your sins wiped out,
that happier times may come from
the presence of the Lord, and that 20
he may send Jesus, your destined
Christ. Yet he must remain in heav- 21
en till the time for the universal re-
ormation of which God told in an-
cient times by the lips of his holy
prophets. Moses said, 'The Lord 22
God will raise up a prophet for you
from among your brothers, as he
raised me up. You must listen to
everything that he tells you. Any- 23
one that will not listen to that proph-
et will be annihilated from among
the people.' Why, all the prophets 24
from Samuel down, who have spoken,
have also foretold these days. You 25
are the descendants of the prophets
and the heirs of the agreement that
God made with your forefathers
when he said to Abraham, 'Through
your posterity all the families of the
earth will be blessed.' It was to you 26
that God first sent his servant after
he had raised him from the dead, to
bless you by making every one of
you turn from his wickedness."

As they were talking to the peo- 4
ple, the high priests, the commander
of the Temple, and the Sadducees
came up to them, greatly disturbed 2
because they were teaching the peo-
ple and declaring that in the case of
Jesus there had been a resurrection
from the dead. They arrested them, 3
and as it was already evening, they
shut them up until next morning.
But many of those who had heard 4
what they said believed it, and the

number of men grew to be about five thousand.

5 On the next day the members of their council, the elders, and the
6 scribes met in Jerusalem, with Annas the high priest, Caiaphas, John, Alexander, and all who belonged to the
7 high priest's family. They had the apostles brought before them and demanded of them,

"By what power or authority have men like you done this?"

8 Then Peter, filled with the holy Spirit, said to them,

9 "Members of the council of the people and elders, if it is for benefiting a helpless man, and as to how he was cured, that we are called to ac-
10 count here today, you and the people of Israel must all know that it is through the power of Jesus Christ of Nazareth whom you crucified but whom God raised from the dead, that he stands here before you well.
11 He is the stone that you builders rejected, which has become the cor-
12 nerstone. There is no salvation through anyone else, for there is no one else in the world who has been named to men as our only means of being saved."

13 They were amazed to see how outspoken Peter and John were, and to find that they were uneducated, ordinary men. They recognized them
14 as companions of Jesus, and seeing the man who had been cured standing beside them, they had nothing
15 to say. But they ordered them out of the presence of the council and
16 conferred together. They said,

"What can we do with these men? For it is plain to everyone in Jerusalem that an extraordinary wonder has been done by them. We cannot deny that. But to keep it from spread- 17
ing farther among the people, let us warn them to say nothing to anyone else at all about this person."

So they called them in and ordered 18
them not to speak or teach at all about the name of Jesus. But Peter 19
and John answered them,

"You must decide whether it is right in the sight of God to obey you instead of him, for we cannot help 20
telling of what we have seen and heard."

But after further threats they let 21
them go, as they could find no way to punish them, on account of the people, for they were all giving honor to God for what had happened, for the man on whom this wonder of 22
healing had been done was more than forty years old.

After being released, they went 23
back to their friends, and told them what the high priests and the elders had said to them. When they heard 24
it, with one impulse they all raised their voices to God and said,

"Master, it was you who made heaven, earth, and sea, and everything that is in them, and who said 25
through the holy Spirit by the lips of our forefather David, your servant,

" 'Why did the heathen rage,
And the peoples form vain designs?
The kings of the earth stood by, 26

And the rulers assembled
Against the Lord and against his Christ.'

27 For indeed they have assembled here in this city against your holy servant Jesus, whom you had consecrated—Herod and Pontius Pilate, with the 28 heathen and the peoples of Israel, to carry out what your hand and will 29 had destined should happen. And now, Lord, take note of their threats, and give your slaves the power to 30 utter your message fearlessly, when you stretch out your hand to heal, and signs and wonders are done by the power of your holy servant Jesus."

31 When they had prayed, the place where they were gathered shook, and they were all filled with the holy Spirit, and fearlessly uttered God's message.

32 There was but one heart and soul in the multitude who had become believers, and not one of them claimed anything that belonged to him as his own, but they shared everything they had with one an- 33 other. The apostles gave their testimony to the resurrection of the Lord Jesus with great power, and God's 34 favor rested richly upon them. No one among them was in any want, for any who owned lands or houses would sell them and bring the pro- 35 ceeds of the sale and put them at the disposal of the apostles; then they were shared with everyone in pro- 36 portion to his need. Joseph, a Levite, and a native of Cyprus, whom the apostles had named Barnabas, which means Son of Encouragement, sold a 37 piece of land that belonged to him, and brought the money and put it at the disposal of the apostles.

But a man named Ananias, who, 5 with his wife Sapphira, had sold a piece of property, with his wife's 2 connivance appropriated some of the price received, and brought only a part of it and put it at the disposal of the apostles. And Peter said, 3

"Ananias, why has Satan taken such possession of your heart that you should lie to the holy Spirit, by appropriating part of the price of your land? As long as it was unsold 4 was it not yours, and after it was sold was not the money under your control? How could you think of doing such a thing? You did not lie to men but to God!"

When Ananias heard these words 5 he fell down and expired, and everyone who heard them spoken was appalled. The younger men got up and 6 wrapping him up carried him out and buried him. About three hours later, 7 his wife came in, without having learned what had happened. Peter 8 said to her,

"Tell me, did you sell the land for such and such a sum?"

"Yes," she said, "that was it."

Peter said to her, 9

"How could you two agree to test the Spirit of the Lord? There at the door are the footsteps of the men who have buried your husband, and they will carry you out."

She instantly fell down at his 10 feet and expired. When the young

men came in they found her dead,
and they carried her out and buried
11 her beside her husband. And the
whole church and all who heard this
12 were appalled. They would all meet
together in Solomon's Colonnade.
13 None of the others dared to associ-
ate with them, but the people made
14 much of them, and men and women
in increasing numbers believed in
the Lord and came over to their side.

Signs and wonders in great num-
bers continued to be done among the
15 people by their hands, so that people
would carry their sick right out into
the streets, and lay them down on
beds and mats, to have at least Pe-
ter's shadow fall on some of them
16 as he went by. Even from the towns
around Jerusalem crowds would
come in bringing sick people and
those who were troubled with foul
spirits, and they were all cured.

17 This aroused the high priest and
all his supporters, the party of the
Sadducees, and filled them with jeal-
18 ousy, and they arrested the apostles
and put them in the common jail.
19 But an angel of the Lord opened the
jail doors in the night and let them
out, and said to them,

20 "Go, take your stand in the Tem-
ple, and tell the people all about this
new life."

21 And they obeyed, and about day-
break went into the Temple and be-
gan to teach. The high priest and his
party came over and called together
the council and indeed the whole sen-
ate of the Israelites, and sent to the
prison to have the apostles brought
in. But the attendants who went for 22
them could not find them in the jail,
and they came back and reported,

"We found the prison securely 23
locked up, with the sentries on duty
at the doors, but on opening the
doors we found no one inside."

When the commander of the Tem- 24
ple and the high priests heard this
report, they were very much at a
loss as to what would come of it.
Someone came over and reported to 25
them,

"The men that you put in jail are
standing right here in the Temple,
teaching the people!"

Then the commander and his men 26
went and brought them back, but
without using violence, for they
were afraid of being stoned by the
people. So they brought them before 27
the council and the high priest ques-
tioned them.

"We strictly forbade you," he 28
said, "to teach on this authority, and
here you have filled Jerusalem with
your teaching, and propose to hold us
responsible for this man's death!"

Peter and the apostles answered, 29

"We must obey God rather than
men. The God of our forefathers 30
raised Jesus to life when you had
hung him on a tree and killed him.
God took him up to his right hand as 31
leader and savior, in order to give re-
pentance and forgiveness of sins to
Israel. We and the holy Spirit which 32
God has given to those who obey
him are witnesses to these things."

When they heard this, they were 33
furious, and wanted to kill them.

34 But a Pharisee named Gamaliel, a teacher of the Law highly regarded by all the people, got up in the council and ordered the men to be re-
35 moved for a while, and then said,

"Men of Israel, take care what you propose to do with these men.
36 For some time ago Theudas appeared, claiming to be a person of importance, and a group of men numbering some four hundred joined him. But he was killed and all his followers were dispersed and disap-
37 peared. After him, at the time of the census, Judas of Galilee appeared, and raised a following, but he too perished, and all his followers were
38 scattered. So in the present case, I tell you, keep away from these men and let them alone, for if this idea or movement is of human origin, it will
39 come to naught, but if it is from God, you will not be able to stop it. You may actually find yourselves fighting God!"

40 They were convinced by him, and they called the apostles in and had them flogged, and warned them not to speak about the name of Jesus, and
41 then let them go. So they went out from before the council, glad that they had been thought worthy to bear disgrace for the sake of Jesus,
42 and they did not for a single day stop teaching and preaching in the Temple and in private houses the good news of Jesus, the Christ.

6 In those days, as the number of the disciples was increasing, complaints were made by the Greek-speaking Jews against the native Jews that their widows were being neglected in the daily distribution of food. So the Twelve called in the 2
whole body of disciples and said to them,

"It is not desirable that we should give up preaching the word of God to keep accounts. You, brothers, 3
must pick out from your number seven men of good standing, who are wise and full of the Spirit, and we will put them in charge of this matter, while we devote ourselves to prayer 4
and to delivering the message."

This plan met the approval of the 5
whole body, and they selected Stephen, a man full of faith and of the holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, who had been a convert to Judaism. They brought these 6
men before the apostles, and they prayed and laid their hands upon them.

So God's message continued to 7
spread, the number of the disciples in Jerusalem increased rapidly, and a great many priests accepted the faith.

Stephen, greatly strengthened by 8
God's favor, did remarkable signs and wonders among the people. But 9
members of the synagogue known as that of the Libyans, Cyreneans, and Alexandrians, and men from Cilicia and Asia undertook to debate with Stephen, but they could not meet his 10
wisdom and the inspiration with which he spoke. So they instigated 11
people to say,

"We have heard him use abusive language about Moses and about God."

12 They aroused the people, the
elders, and the scribes, and they
set upon him and seized him, and
brought him before the council.
13 Then they brought forward false
witnesses, who said,
"This man is constantly saying
things against this holy place and
14 against the Law, for we have heard
him say that Jesus of Nazareth will
tear this place down and change the
customs that have been handed down
to us by Moses."
15 Everyone who sat in the council
fixed his eyes on him, and they saw
that his face was like that of an
7 angel. The high priest said,
"Is this so?"
2 He answered,
"Brothers and fathers, listen. The
glorious God appeared to our fore-
father Abraham when he was in
Mesopotamia, before he settled in
3 Haran, and he said to him, 'Leave
your country and your relatives and
come to the country that I will show
4 you.' So he left the country of the
Chaldeans and went to live in Haran,
and from there, after the death of his
father, God caused him to move
into this country where you now
5 live. He gave him no property in it,
not a single foot, but he promised to
give it to him and his posterity after
him permanently, though he had no
6 children at that time. This was what
God said: 'His descendants will be
strangers, living in a foreign land,
and they will be enslaved and mis-
7 used for four hundred years, and I
will sentence the nation that has en-
slaved them,' God said, 'and after-
ward they will leave that country
and worship me on this spot.' And he 8
made the agreement of circumcision
with him, and so Abraham became
the father of Isaac and circumcised
him on the eighth day, and Isaac be-
came the father of Jacob, and Jacob
of the twelve patriarchs. The patri- 9
archs became jealous of Joseph and
sold him into slavery in Egypt. But 10
God was with him, and rescued him
from all his troubles, and enabled
him to win favor and to show wis-
dom when he stood before Pharaoh,
king of Egypt, and he appointed him
governor of Egypt and of his whole
household. Then a famine spread all 11
over Egypt and Canaan, and there
was great suffering, and our fore-
fathers could not find any food. But 12
Jacob heard that there was food in
Egypt, and he sent our forefathers
on their first visit there. On their 13
second visit, Joseph made himself
known to his brothers, and Pharaoh
learned of Joseph's parentage. Then 14
Joseph sent and invited his father
Jacob and all his relatives, seventy-
five in all, and Jacob came down to 15
Egypt. There he and our forefathers 16
died, and they were carried back to
Shechem, and laid in the tomb that
Abraham had bought for a sum of
money from the sons of Hamor in
Shechem. As the time drew near for 17
the fulfilment of the promise God
had made to Abraham, the people
became more and more numerous in
Egypt, until another king, who knew 18
nothing about Joseph, became ruler

19 of Egypt. He took advantage of our
people and oppressed our forefathers,
making them abandon their infant
children, so that they should not live.
20 It was at this time that Moses was
born. He was a wonderfully beauti-
ful child, and for three months he was
taken care of in his father's house.
21 When he was abandoned, the daugh-
ter of Pharaoh adopted him and
22 brought him up as her own son. So
Moses was educated in all the Egyp-
tian culture; he was strong in speech
23 and action. When he was forty years
old, it occurred to him to visit his
brothers, the descendants of Israel.
24 Seeing one of them being imposed up-
on, he interfered and defended the man
who was being ill treated, striking
25 down the Egyptian. He supposed that
his brothers would understand that
God was using him as the means of
26 delivering them, but they did not. The
next day, he came across two of
them fighting and tried to pacify
them. He said to them, 'You are
27 brothers. Why should you injure
each other?' But the aggressor thrust
him off, saying, 'Who made you our
28 ruler and judge? Do you mean to
kill me as you did that Egyptian
29 yesterday?' At those words Moses
fled, and went and lived for a time
in Midian, and two sons were born
30 to him there. When forty years had
passed, an angel appeared to him in
the desert of Mount Sinai, in the
31 flame of a burning bush. When
Moses saw it he wondered at the
sight, and when he went up to see
what it was, the voice of the Lord 32
said, 'I am the God of your fore-
fathers, the God of Abraham, Isaac,
and Jacob.' Moses was terrified and
did not dare to look at it. Then the 33
Lord said to him, 'Take off your
shoes, for the place where you are
standing is holy ground. I have cer- 34
tainly seen the oppression of my peo-
ple in Egypt, and I have heard their
groans, and I have come down to
save them. So come! I will make
you my messenger to Egypt!' The 35
Moses whom they had refused, say-
ing to him, 'Who made you our ruler
and judge?' God sent both to rule
and to deliver them, with the help
of the angel who had appeared to
him in the bush. It was he who 36
brought them out of Egypt, and did
wonders and signs there, and at the
Red Sea, and for forty years in the
desert. This was the Moses who said 37
to the descendants of Israel, 'God
will raise up a prophet for you from
among your brothers, just as he
raised me up.' It was he who with 38
the congregation in the desert went
between the angel who spoke to him
on Mount Sinai and our forefathers,
and received and communicated to
you utterances that still live. Yet our 39
forefathers would not listen to him,
but thrust him off, and their hearts
turned back to Egypt, for they said
to Aaron, 'Make us gods to march in 40
front of us, for as for this Moses,
who brought us out of Egypt, we do
not know what has become of him!'
They even made a calf in those days, 41
and offered sacrifice to their idol,

and held a celebration over what
42 their own hands had made. So God
turned his back on them and left
them to worship the starry host, just
as the Book of the Prophets says,

" 'Was it to me that you offered
victims and sacrifices, O
house of Israel,
Those forty years in the desert?
43 You took up the tent of Moloch
and the star of your god
Rompha,
The images you had made to
worship!
So I will deport you beyond
Babylon.'

44 In the desert our forefathers had the
Tent of the Testimony built like the
model Moses had seen, just as he
who spoke to him told him to make
45 it. This tent was handed down to our
forefathers and they brought it here
with them when under Joshua they
dispossessed the nations that God
drove out before them, and it existed
46 until the time of David. He won the
approval of God and begged to be al-
lowed to provide a dwelling for the
47 God of Jacob, and Solomon actually
48 built a house for him. But the Most
High does not live in buildings made
by human hands. As the prophet says,
49 " 'The sky is my throne,
And the earth a footstool for
my feet.
What house can you build for
me? says the Lord,
Or what place is there where I
can rest?
50 Was it not my hand that made
it all?'

You stubborn people, with heathen 51
hearts and ears, you are always op-
posing the holy Spirit, just as your
forefathers did! Which of the proph- 52
ets did your forefathers not perse-
cute? They killed the men who fore-
told the coming of the Righteous
One, whom you have now betrayed
and killed—you who had the Law 53
given to you by angels, and did not
obey it!"

When they heard that, they were 54
enraged and ground their teeth at
him. But he, full of the holy Spirit, 55
looked up to heaven and saw God's
glory and Jesus standing at God's
right hand. And he said, 56

"Look! I can see heaven open,
and the Son of Man standing at
God's right hand!"

But they uttered a great shout 57
and stopped their ears, and they
rushed upon him all together, and 58
dragged him out of the city and
stoned him, the witnesses throwing
down their clothes at the feet of a
young man named Saul. As they 59
stoned Stephen, he prayed,

"Lord Jesus, receive my spirit!"

Then falling on his knees, he cried 60
out,

"Lord, do not lay this sin up
against them!"

With these words he fell asleep.
And Saul entirely approved of his 8
being put to death.

A great persecution of the church
in Jerusalem broke out that day, and
they were all scattered over Judea
and Samaria except the Apostles. 2
Some pious men buried Stephen and

3 loudly lamented him. But Saul harassed the church. He went into one house after another, and dragging out men and women, put them in prison.

4 Those who were scattered went from place to place preaching the
5 good news of the message. Philip reached the city of Samaria, and pro-
6 claimed the Christ to them. When the people heard Philip and saw the signs that he showed they were all
7 interested in what he had to say, for with loud cries foul spirits came out of many who had been possessed by them, and many paralytics and lame
8 people were cured. So there was great rejoicing in that city.

9 There was a man named Simon in the town, who had been amazing the Samaritan people by practicing magic there, and making great pretensions.
10 Everyone there, high and low, made much of him, and said,

"He must be what is known as the Great Power of God!"

11 They made much of him because for a long time he had amazed them
12 with his magic. But when they believed Philip's preaching of the good news of the Kingdom of God and the name of Jesus Christ, men and wom-
13 en alike accepted baptism. Even Simon himself believed and after his baptism attached himself to Philip, and he was amazed at seeing such signs and great wonders taking place.

14 When the apostles at Jerusalem heard that Samaria had accepted God's message, they sent Peter and John there. When they came, they 15
prayed that the Samaritans might receive the holy Spirit, for it had not 16
yet come upon any of them; they had simply been baptized in the name of the Lord Jesus. Then they 17
laid their hands on them, and they received the holy Spirit. But when 18
Simon saw that the holy Spirit was imparted through the laying on of the apostles' hands, he offered them money, saying, 19

"Give me also this power to communicate the holy Spirit to anyone I lay my hands upon."

But Peter said to him, 20

"Go to destruction with your money, for thinking you could buy God's gift with it! You have no share 21
or part in this movement, for your heart is not honest in the sight of God. So repent of this wickedness of 22
yours, and pray to the Lord, to see if you may not be forgiven for thinking of such a thing. For I see that you 23
are a bitter poison and a bundle of iniquity!"

Simon answered, 24

"You must pray to the Lord for me, that none of the things you have said may happen to me!"

After they had given their testi- 25
mony and delivered the Lord's message, they went back to Jerusalem, telling the good news in many Samaritan villages on the way.

But an angel of the Lord said to 26
Philip,

"Get up and go south, by the road that runs from Jerusalem to Gaza." (The town is now deserted.)

27 So he got up and went. Now there was an Ethiopian eunuch, a member of the court of Candace, queen of Ethiopia, her chief treasurer, who had come up to Jerusalem to wor-
28 ship, and was on his way home. He was sitting in his car, reading the
29 prophet Isaiah. Then the Spirit said to Philip,

"Go up and stay by that car."

30 Philip ran up and heard him reading the prophet Isaiah, and he said to him,

"Do you understand what you are reading?"

31 "Why, how can I," he answered, "unless someone explains it to me?" And he invited Philip to get in and
32 sit beside him. This was the passage of Scripture that he was reading:

"Like a sheep he was led away to be slaughtered,
And just as a lamb is dumb before its shearer,
He does not open his mouth.
33 His sentence ended in his humiliation.
Who will tell the story of his posterity?
For his life is perished from the earth."

34 "Tell me, of whom is the prophet speaking?" said the eunuch to Philip. "Of himself, or of someone else?"
35 Then Philip began, and starting from this passage, he told him the
36 good news about Jesus. As they went on along the road, they came to some water, and the eunuch said,

"Here is some water! What is there to prevent my being baptized?"

38 So he ordered the car to stop, and Philip and the eunuch both went down into the water, and Philip bap-
39 tized him. When they came up out of the water, the Spirit of the Lord hurried Philip away, and the eunuch saw nothing more of him. Full of joy,
40 he went on with his journey, while Philip found himself at Ashdod and went on telling the good news in all the towns all the way to Caesarea.

9 Now Saul, still breathing murderous threats against the Lord's dis-
2 ciples, went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any men or women there who belonged to the Way, he might bring
3 them in chains to Jerusalem. But on his journey, as he was approaching Damascus, a sudden light flashed around him from heaven, and he fell
4 to the ground. Then he heard a voice saying to him,

"Saul! Saul! Why do you persecute me?"

5 "Who are you, sir?" he asked.

"I am Jesus, whom you are per-
6 secuting," said the voice. "But get up and go into the city, and there you will be told what you ought to do."

7 Saul's fellow-travelers stood speechless, for they heard the voice
8 but could not see anyone. When Saul got up from the ground and opened his eyes he could see nothing. They had to take him by the hand and lead him into Damascus, and for
9 three days he could not see, and neither ate nor drank.

10 There was at Damascus a disciple named Ananias, and the Lord said to him in a vision,

"Ananias!"

And he answered,

"Yes, Lord!"

11 The Lord said to him,

"Get up and go to the street called the Straight Street, and ask at the house of Judas for a man named Saul, from Tarsus, for he is there praying. 12 He has had a vision and seen a man named Ananias come in and lay his hands on him, to restore his sight."

13 But Ananias answered,

"Lord, I have heard many people tell of this man, and the harm he has 14 done to your people in Jerusalem. He is here with authority from the high priests to arrest everyone who calls upon your name."

15 The Lord said to him,

"Go! This man is the means I have chosen for carrying my name among the heathen and their kings, and among the descendants of Israel. 16 For I am going to show him all he will have to endure for my sake."

17 Ananias set out and went to the house, and there he laid his hands upon Saul, and said to him,

"Saul, my brother, I have been sent by the Lord Jesus, who appeared to you on the road by which you came, so that you may regain your sight and be filled with the holy Spirit."

18 Something like scales immediately dropped from his eyes, and his sight was restored, and he got up and was baptized, and, after taking 19 some food, regained his strength.

Saul stayed for some time with the disciples at Damascus, and be- 20 gan at once to declare in the synagogues that Jesus was the Son of God. Everyone who heard him was 21 astonished, and said,

"Is not he the man who made such havoc of the people in Jerusalem who call upon that name, and who came here especially for the purpose of arresting such persons and taking them before the high priests?"

But Saul grew more and more 22 powerful, and bewildered the Jews who lived in Damascus by his proofs that Jesus was the Christ.

After some time had passed, the 23 Jews made a plot to kill him, but Saul found out about the plot. They 24 watched the city gates day and night, in order to kill him, but his 25 disciples took him one night and let him down over the wall, lowering him in a basket.

When he reached Jerusalem he 26 tried to join the disciples, and they were all afraid of him, for they could not believe that he really was a disciple. But Barnabas got hold of him 27 and introduced him to the apostles, and he told them how on his journey he had seen the Lord, and that he had spoken to him, and how boldly he had spoken for the cause of Jesus at Damascus. After that, he associated with them freely in Jerusalem, and spoke boldly for the Lord's cause, talking and debating with the Greek-speaking Jews. But they tried

30 to kill him. When the brothers found this out, they took him down to Caesarea, and sent him away to Tarsus.

31 So the church all over Judea, Galilee, and Samaria was at peace and became established. It lived in reverence for the Lord and, stimulated by the holy Spirit, it grew steadily in numbers.

32 As Peter was traveling about among them all, he happened to visit
33 God's people at Lydda. There he found a man named Aeneas, a paralytic who had been bedridden for
34 eight years. Peter said to him,

"Aeneas, Jesus Christ cures you! Get up, and make your bed!"

35 And he got up immediately. And everybody who lived in Lydda and in Sharon saw him, and they turned to the Lord.

36 Among the disciples at Joppa there was a woman named Tabitha, which is in Greek Dorcas, that is, gazelle. She had devoted herself to doing
37 good and to acts of charity. Just at that time it happened that she had been taken ill and had died, and they had washed her body and laid her out
38 in a room upstairs. As Joppa was near Lydda, the disciples heard that Peter was there, and they sent two men to him, urging him to come over
39 to them without delay. Peter went with them at once. When he arrived, they took him up to the room and all the widows stood around him crying and showing him the shirts and coats that Dorcas had made when
40 she was still with them. But Peter put them all out of the room. Then he knelt down and prayed, and then turning to the body he said,

"Tabitha, stand up!"

She opened her eyes, and seeing 41
Peter, she sat up. He gave her his hand and raised her to her feet, and calling in the believers and the widows, he gave her back to them alive. This became known all over Joppa, 42
and many came to believe in the Lord. So it came about that Peter 43
stayed for some time in Joppa, at the house of a tanner named Simon.

There was at Caesarea a man 10
named Cornelius, a captain in what was known as the Italian regiment. He was a devout man, who feared 2
God, as did all the members of his household. He was liberal in charities to the people, and always prayed to God. One afternoon, about three 3
o'clock, he had a vision, and distinctly saw an angel of God come into his room and say to him,

"Cornelius!"

He stared at him in terror, and 4
said,

"What is it, sir?"

"Your prayers and charities," the angel answered, "have gone up and been remembered before God. Now 5
send men to Joppa, for a man named Simon, who is also called Peter. He 6
is being entertained at the house of a tanner named Simon, which is close to the sea."

When the angel who had spoken 7
to him was gone, Cornelius called two of his servants, and a devout soldier who was one of his personal

8 attendants, and after telling them the whole story, sent them to Joppa.

9 The next day, while they were still on their way, and were just getting near the town, Peter went up on the housetop about noon to
10 pray. He got very hungry, and wanted something to eat. While they were getting it ready, he fell
11 into a trance, and saw the sky opened and a thing like a great sheet coming down, lowered to the ground by the
12 four corners, with all kinds of quadrupeds, reptiles, and wild birds in it.
13 And a voice came to him,

"Get up, Peter! Kill something and eat it!"

14 But Peter said,

"Never, sir! For I have never eaten anything that was common and unclean."

15 The voice came to him again a second time,

"Do not call what God has cleansed unclean."

16 This happened three times; then the thing was taken right up into the sky.

17 While Peter was still wondering what the vision he had had could mean, the men whom Cornelius had sent had asked the way to Simon's
18 house and reached the door, and they called out to ask if Simon who was
19 called Peter was staying there. As Peter was pondering over his vision, the Spirit said to him,

"There are two men looking for
20 you. Get up and go down, and go with them without any hesitation, for I have sent them."

Then Peter went down to see the 21
men, and said to them,

"I am the man you are asking for. What is the reason for your coming?"

They answered, 22

"Cornelius, who is a captain, and an upright and God-fearing man, and who has a good reputation with the whole Jewish nation, was directed by a holy angel to send for you to come to his house, and to listen to what you have to say."

So Peter invited them in and enter- 23
tained them. The next day he started off with them, accompanied by some of the brothers from Joppa, and the 24
day after, he reached Caesarea. Cornelius had invited in his relatives and his intimate friends and was waiting for them. When Peter actually ar- 25
rived, Cornelius met him and fell at his feet and made obeisance to him. But Peter raised him to his feet, and 26
said,

"Get up! I am only human myself."

So he went in talking with him, 27
and he found that many people had gathered, and he said to them, 28

"You know that it is against the Law for a Jew to associate with a foreigner or to visit one; but God has taught me not to call anyone common or unclean. That was why, 29
when I was sent for, I came without any hesitation. And now I want to ask why you sent for me."

Cornelius answered, 30

"Three days ago, just at this time of day, I was praying in my house

about three o'clock, when a man in dazzling clothing stood before me,
31 and said, 'Cornelius, your prayer has been heard, and your charities have
32 been recalled to mind by God. So send to Joppa and invite Simon who is called Peter to come here. He is staying at the house of a tanner
33 named Simon, close to the sea.' So I sent for you immediately, and you have very kindly come. Now we are all here in God's presence, to hear everything that the Lord has instructed you to say."

34 Then Peter began and said,

"Now I really understand that
35 God shows no partiality, but welcomes the man of any nation who reveres him and does what is right.
36 He has sent his message to Israel's descendants, and made the good news of peace known to them through Jesus Christ. He is Lord of us all.
37 You know the story that has gone all over Judea, starting from Galilee after the baptism that John proclaimed, about Jesus of Nazareth,
38 and how God endowed him with the power of the holy Spirit, and he went about doing good and curing all who were in the power of the devil, be-
39 cause God was with him. We are witnesses of everything that he did in the country of the Jews and in Jerusalem. Yet they hung him on a
40 tree and killed him. But God raised him to life on the third day and
41 caused him to be plainly seen, not by all the people, but by witnesses whom God had designated beforehand, that is, by us, who ate and drank with him after he had risen from the dead. He also directed us to 42
announce to the people and bear solemn testimony that he is the one whom God has appointed to be the judge of the living and the dead. It is of him that all the prophets bear 43
witness that everyone that believes in him will have his sins forgiven through his name."

Before Peter had finished saying 44
these words, the holy Spirit fell on all who were listening to his message. The Jewish believers who had 45
come with Peter were amazed because the gift of the holy Spirit had been showered upon the heathen too, for they heard them speaking in 46
foreign languages and declaring the greatness of God. Then Peter said,

"Can anyone refuse the use of 47
water to baptize these people when they have received the holy Spirit just as we did?"

And he directed that they should 48
be baptized in the name of Jesus Christ. Then they asked him to stay on there a few days.

The apostles and brothers all over 11
Judea heard that the heathen had also accepted God's message, and when 2
Peter returned to Jerusalem, the advocates of circumcision took him to task, charging him with having vis- 3
ited and eaten with men who were uncircumcised. Then Peter explained 4
the matter to them from beginning to end. He said,

"I was praying in the town of 5
Joppa, and while in a trance I had a vision. Something like a great sheet

came down out of the sky, lowered by its four corners. It came right
6 down to me, and when I looked at it, I saw in it quadrupeds, wild ani-
7 mals, reptiles, and wild birds. And I heard a voice say to me, 'Get up, Peter! Kill something and eat it!'
8 But I said, 'Never, sir! For nothing that was common or unclean has ever
9 passed my lips.' Then the voice from heaven answered again, 'Do not call what God has cleansed unclean!' This happened three times;
10 then it was all drawn back again
11 into the sky. Just at that moment three men, who had been sent to me from Caesarea, reached the house
12 where we are staying, and the Spirit told me not to hesitate to go with them. These six brothers here also went with me, and we went to the
13 man's house. Then he told us how he had seen the angel stand in his house and say, 'Send to Joppa for a man named Simon who is also called
14 Peter, and he will tell you things that will save you and your whole
15 household.' When I began to speak to them, the holy Spirit fell upon them just as it did upon us at the
16 beginning, and I remembered the saying of the Lord, 'John baptized in water, but you will be baptized in
17 the holy Spirit.' So if God had given them the same gift that we received when we believed in the Lord Jesus Christ, who was I, to be able to interfere with God?"

18 When they heard this, they made no further objection, but they gave honor to God, and said,

"Then God has given even the heathen repentance and the hope of life!"

19 The fugitives from the persecution that had broken out over Stephen went all the way to Phoenicia, Cyprus, and Antioch, but they told the message to none but Jews. There
20 were some men from Cyprus and Cyrene among them, however, who when they reached Antioch spoke to the Greeks also and told them the good news about the Lord Jesus.
21 The Lord's hand was with them, and there were a great many who be-
22 lieved and turned to the Lord. The news about them came to the ears of the church in Jerusalem, and they sent Barnabas all the way to Antioch. When he reached there and saw
23 the favor God had shown them, he was delighted, and encouraged them all to be resolute and steadfast in their devotion to the Lord, for he
24 was an excellent man, full of the holy Spirit and faith. So a considerable number of people came over to the Lord. Then Barnabas went over to
25 Tarsus to look for Saul, and when
26 he found him he brought him to Antioch. The result was that for a whole year they met with the church, and taught large numbers of people, and it was at Antioch that the disciples first came to be known as Christians.

27 About that time some prophets from Jerusalem came down to Anti-
28 och, and one of them named Agabus got up and under the influence of the Spirit revealed the fact that there

was going to be a great famine all over the world. This was the famine that occurred in the reign of Claudi-
29 us. The disciples determined to make up a contribution, each according to his ability, and send it to the broth-
30 ers who lived in Judea, and this they did, sending it to the elders by Barnabas and Saul.

12 About that time King Herod laid violent hands upon some who be-
2 longed to the church. He had John's
3 brother, James, beheaded, and when he saw that this gratified the Jews, he proceeded to arrest Peter too, at the time of the festival of Unleav-
4 ened Bread. He had him seized and put in jail, with four squads of soldiers to guard him, meaning after the Passover to bring him out before the
5 people. So Peter was kept in the jail, but the church was praying ear-
6 nestly to God for him. The night before Herod was going to bring him out, Peter was asleep between two soldiers, and fastened with two chains, and watchmen were at the
7 door, guarding the jail, when an angel of the Lord stood at his side, and a light shone in the room, and striking Peter on the side, he woke him, and said to him,

"Get up quickly!"

8 The chains dropped from his hands, and the angel said to him,

"Put on your belt and your sandals!"

And he did so. Then he said to him,

"Put on your coat and follow me!"

So he followed him out without 9
knowing that what the angel was doing was real, for he thought he was having a vision. They passed the 10
first guard and then the second, and came to the iron gate that led into the city. It opened to them of itself, and they passed out and went along one street, when suddenly the angel left him. Then Peter came to him- 11
self, and he said,

"Now I am certain that the Lord sent his angel and rescued me from the power of Herod and all that the Jewish people were expecting."

When he realized his situation, he 12
went to the house of Mary, the mother of John who was also called Mark, where a number of people were gathered, praying. When he 13
knocked at the outer door, a maid named Rhoda came to answer it, and when she recognized Peter's 14
voice, in her joy she did not stop to open the door, but ran in and told them that Peter was standing out- 15
side. But they said to her,

"You are mad!"

But she insisted that it was so. Then they said,

"Then it is his guardian angel!"

But Peter kept on knocking. And 16
when they opened the door and saw him they were amazed. He motioned 17
to them to be quiet, and then related to them how the Lord had brought him out of the prison.

"Tell all this to James and the brothers," he said.

Then he left them and went somewhere else. But when morning came, 18

there was no little commotion among the soldiers as to what could have
19 become of Peter. Herod had inquiries made for him, and when he could not find him, he examined the guards and ordered them to be put to death. Then he left Judea for Caesarea, and stayed there.

20 Herod was very angry with the people of Tyre and Sidon. So they came before him in a body, and after winning over Blastus, the king's chamberlain, they asked for a reconciliation, because their country depended upon the king's dominions
21 for its food supply. So a day was fixed and on it Herod, dressed in his robes of state, took his seat on the throne, and made them an address,
22 and the people shouted in applause,

"It is a god's voice, not a man's!"

23 But the angel of the Lord struck him down immediately, because he did not give the honor to God; and he was eaten by worms and died.
24 But the Lord's message continued to grow and spread.

25 When Barnabas and Saul had performed their mission to Jerusalem, they went back, taking John who was called Mark with them.

13 There were at Antioch in the church there a number of prophets and teachers—Barnabas, Symeon who was called Niger, Lucius the Cyrenian, Manaen, who had been brought up with Herod the gover-
2 nor, and Saul. As they were engaged in worshiping the Lord and in fasting, the holy Spirit said,

"Set Barnabas and Saul apart for me, for the work to which I have called them."

So after fasting and prayer, they 3
laid their hands upon them and let them go.

Being sent out in this way by the 4
holy Spirit, they went down to Seleucia and sailed from there to Cyprus. When they reached Salamis, 5
they proclaimed God's message in the Jewish synagogues. They had John with them as their assistant.

They went through the whole 6
island as far as Paphos, and there they came across a Jewish magician and false prophet named Barjesus. He was attached to the governor, 7
Sergius Paulus, who was an intelligent man. He sent for Barnabas and Saul and asked them to let him hear God's message. But Elymas the ma- 8
gician—for that is the meaning of his name—opposed them, and tried to keep the governor from accepting the faith. But Saul, who was also 9
called Paul, was filled with the holy Spirit, and looked at him and said, 10

"You monster of underhandedness and cunning! You son of the devil! You enemy of all that is right! Will you never stop trying to make the Lord's straight paths crooked? The 11
Lord's hand is right upon you, and you will be blind and unable even to see the sun for a time."

Instantly a mist of darkness fell upon him, and he groped about for someone to lead him by the hand. Then the governor, seeing what had 12
happened, believed, and was thunderstruck at the Lord's teaching.

13 Paul and his companions sailed
from Paphos and went to Perga in
Pamphylia. There John left them and
14 returned to Jerusalem, but they went
on from Perga and reached Antioch
near Pisidia. On the Sabbath they
went to the synagogue there and
15 took seats. After the reading of the
Law and the Prophets, the leaders
of the synagogue sent to them,
saying,

"Brothers, if you have any appeal
to make to the people, proceed."

16 Then Paul got up, and motioning
with his hand, said,

"Men of Israel, and you who rev-
17 erence God, listen! The God of this
people of Israel chose our forefa-
thers, and made the people great
during their stay in Egypt, and then
with uplifted hand led them out of
18 Egypt. Then after he had taken care
of them for forty years in the desert,
19 he destroyed seven nations in Ca-
naan, and settled them upon their land
for about four hundred and fifty
20 years. After that he gave them
judges, down to the time of the
21 prophet Samuel. Then they demand-
ed a king and for forty years God
gave them Saul, the son of Kish, a
22 man of the tribe of Benjamin. Then
he removed him and raised David up
to be their king, bearing this testi-
mony to him: 'I have found in David
the son of Jesse a man after my own
heart, who will do all that I desire.'
23 It is from his descendants that God
has brought to Israel as he promised
24 to do, a savior in Jesus, in prepara-
tion for whose coming John had
preached to all the people of Israel
baptism in token of repentance.
Toward the end of his career, John 25
said, 'What do you suppose that I
am? I am not he! No! Someone is
coming after me, the shoes on whose
feet I am not fit to untie!' Brothers! 26
Descendants of the house of Abra-
ham, and those others among you
who reverence God! It is to us that
this message of salvation has been
sent. For the people of Jerusalem 27
and their leaders refused to recog-
nize him, and condemned him, thus
fulfilling the very utterances of the
prophets which are read every Sab-
bath, and though they could find no 28
ground for putting him to death, they
demanded of Pilate that he be exe-
cuted. When they had carried out 29
everything that had been said about
him in the Scriptures, they took him
down from the cross and laid him in
a tomb. But God raised him from the 30
dead, and for many days he appeared 31
to those who had come up to Jerusa-
lem with him from Galilee, and they
are now witnesses for him to the
people. So we now bring you the 32
good news that God has fulfilled to 33
us, their children, the promise that
he made to our forefathers, by rais-
ing Jesus to life, just as the Scripture
says in the second psalm, 'You are
my Son! Today I have become your
Father!' Now as evidence that he 34
has raised him from the dead, never
again to return to decay, he said this:
'I will fulfil to you my sacred
promises to David.' For in another 35
psalm he says, 'You will not let your

36 Holy One undergo decay.' Now David, after serving God's purposes in his own generation, fell asleep and was laid among his forefathers and
37 did undergo decay, but he whom God raised to life did not undergo it.
38 You must understand therefore, my brothers, that through him the forgiveness of your sins is announced
39 to you, and that through union with him everyone who believes is cleared of every charge of which the Law of
40 Moses could not clear you. Take care, therefore, that what is said in the prophets does not prove true of you:

41 " 'Look, you scoffers! Then wonder and begone!
For I am doing something in your times
Which you will never believe even when it is related to you!' "

42 As they were going out, the people begged to have all this said to them again on the following Sabbath,
43 and after the congregation had broken up, many of the Jews and the devout converts to Judaism went away with Paul and Barnabas, and they talked with them, and urged them to rely on the favor of God.
44 The next Sabbath almost all the town gathered to hear God's mes-
45 sage. But when the Jews saw the crowds, they were very jealous, and they contradicted what Paul said and
46 abused him. Then Paul and Barnabas spoke out plainly, and said,

"God's message had to be told to you first, but since you thrust it off and judge yourselves unworthy of eternal life, we now turn to the heathen. For these are the orders 47 the Lord has given us:

" 'I have made you a light for the heathen,
To be the means of salvation to the very ends of the earth!' "

When the heathen heard this they 48 were delighted, and praised God's message, and all who were destined for eternal life believed, and the 49 Lord's message spread all over the country. But the Jews stirred up the 50 well-to-do religious women and the leading men of the town, and they started a persecution against Paul and Barnabas, and drove them out of their district. They shook off the 51 dust from their feet in protest, and went to Iconium. But the disciples 52 continued to be full of joy and of the holy Spirit.

At Iconium in the same way, they **14** went to the Jewish synagogue and spoke with such power that a great number of both Jews and Greeks believed. But the Jews who refused 2 their message stirred up the heathen and poisoned their minds against the brothers. They spent some time 3 there, speaking fearlessly and relying upon the Lord, who bore witness to his gracious message by letting signs and wonders be done by them. But the people of the town were di- 4 vided, some siding with the Jews and

5 some with the apostles. And when
there was a movement on the part of
both the heathen and the Jews with
the authorities to insult and stone
6 them, and they became aware of it,
they made their escape to the Ly-
caonian towns of Lystra and Derbe
7 and the country around, and there
they went on preaching the good
news.

8 In the streets of Lystra a man used
to sit who had not the use of his feet.
He had been lame from his birth,
9 and had never been able to walk. He
was listening to Paul as he talked,
when Paul looked at him and, seeing
that he had faith that he would be
10 cured, said to him loudly,

"Stand on your feet!"

11 And he sprang up and began to
walk. The crowds, seeing what
Paul had done, shouted in the Ly-
caonian language,

"The gods have come down to us
in human form!"

12 They called Barnabas Zeus, and
Paul, because he was the principal
13 speaker, Hermes. The priest of the
temple of Zeus that stood at the en-
trance to the town came with crowds
of people to the gates, bringing bulls
and garlands, meaning to offer sacri-
14 fice to them. But when the apostles,
Barnabas and Paul, heard of it, they
rushed into the crowd, tearing their
15 clothes and shouting,

"Friends, why are you doing this?
We are only human beings like you,
and we bring you the good news
that you should turn from these
follies to a living God, who made
heaven and earth and sea and all that
they contain. In ages past he let all 16
the heathen follow their own ways;
though he did not fail to give some 17
evidence about himself, through his
kindnesses to you, in sending you
rain from heaven and fruitful sea-
sons, giving you food and happiness
to your heart's content."

Even with these words they could 18
hardly restrain the people from of-
fering sacrifice to them.

But some Jews came from Anti- 19
och and Iconium, and won the peo-
ple over, and they stoned Paul and
dragged him out of the town, think-
ing that he was dead. But the broth- 20
ers gathered about him, and he got up
and re-entered the town. The next
day he went on with Barnabas to
Derbe. They proclaimed the good 21
news in that town and made a num-
ber of disciples. Then they returned
to Lystra, Iconium, and Antioch, re- 22
assuring the disciples and encourag-
ing them to stand by the faith and
reminding them that we have to
undergo many hardships to get into
the Kingdom of God. They ap- 23
pointed elders for them in each
church, and with prayer and fasting
they committed them to the Lord
in whom they had believed. Then 24
they crossed Pisidia and entered
Pamphylia. They told their message 25
in Perga, then went on to Attalia,
and from there they sailed back to 26
Antioch, where they had first been
commended to God's favor for the
work which they had now finished.
When they arrived there, they called 27

the church together, and reported how God had worked with them, and how he had opened the way to
28 faith for the heathen. There they stayed for a long time with the disciples.

15 Some people came down from Judea and began to teach the brothers that unless they were circumcised as Moses prescribed, they could not be
2 saved. This created a disturbance and a serious discussion between Paul and Barnabas and them, and it was agreed that Paul and Barnabas and some others of their number should go up to Jerusalem to confer with the apostles and elders about this question.

3 The church saw them off upon their journey, and as they traveled through Phoenicia and Samaria they told of the conversion of the heathen, and caused great rejoicing among all
4 the brothers. When they reached Jerusalem, they were welcomed by the church, the apostles, and the elders, and they reported how God
5 had worked with them. But some members of the Pharisees' party who had become believers got up and said that such converts ought to be circumcised and told to obey the Law of Moses.

6 The apostles and elders had a meeting to look into this matter.
7 After a long discussion, Peter got up and said to them,

"Brothers, you know that in the early days God chose that of you all I should be the one from whose lips the heathen should hear the message of the good news and believe it. And 8
God who knows men's hearts testified for them by giving them the holy Spirit just as he had done to us, making no difference between us 9
and them, but cleansing their hearts by faith. Then why do you now try 10
to test God, by putting on the necks of these disciples a yoke that neither our forefathers nor we have been able to bear? Why, we believe that 11
it is by the mercy of the Lord Jesus that we are saved just as they are."

This quieted the whole meeting, 12
and they listened while Barnabas and Paul told of the signs and wonders which God had done among the heathen through them. When they fin- 13
ished James made this response:

"Brothers, listen to me. Symeon 14
has told how God first showed an interest in taking from among the heathen a people to bear his name. And this agrees with the predictions 15
of the prophets which say,

" 'Afterward I will return, and 16
rebuild David's fallen dwelling.
I will rebuild its very ruins, and
set it up again,
So that the rest of mankind 17
may seek the Lord,
And all the heathen who are
called by my name,
Says the Lord, who has been 18
making this known from of
old.'

In my opinion, therefore, we ought 19
not to put obstacles in the way of those of the heathen who are turning to God, but we should write to them 20

to avoid anything that has been contaminated by idols, immorality, the meat of strangled animals, and the
21 tasting of blood. For Moses for generations past has had his preachers in every town, and has been read aloud in the synagogues every Sabbath."
22 Then the apostles and elders with the whole church resolved to select representatives and send them with Paul and Barnabas to Antioch. They were Judas who was called Barsabbas, and Silas, both leading men
23 among the brothers. They were the bearers of this letter: "The apostles and the brothers who are elders send greeting to the brothers of heathen birth in Antioch, Syria, and Cilicia.
24 As we have heard that some of our number, without any instructions from us, have disturbed you by their teaching and unsettled your minds,
25 we have unanimously resolved to select representatives and send them to you with our dear brothers Barna-
26 bas and Paul, who have risked their lives for the sake of our Lord Jesus
27 Christ. So we send Judas and Silas to you, to give you this same mes-
28 sage by word of mouth. For the holy Spirit and we have decided not to lay upon you any burden but this
29 indispensable one, that you avoid whatever has been sacrificed to idols, the tasting of blood and of the meat of animals that have been strangled, and immorality. You will do well to keep yourselves free from these things. Goodbye."
30 So the delegates went down to Antioch and gathered the congregation together and delivered the letter; and when they read it they were 31
delighted with the encouragement it gave them. Judas and Silas were 32
themselves prophets, and gave the brothers much encouragement and strength by their words. After they 33
had stayed some time, the brothers let them go, with a greeting to those who had sent them.

But Paul and Barnabas stayed on 35
in Antioch and taught, and with many others preached the good news of the Lord's message.

Some time after, Paul said to 36
Barnabas,

"Come, let us go back and revisit the brothers in each of the towns where we made the Lord's message known, to see how they are getting on."

Now Barnabas wanted to take 37
John who was called Mark with them. But Paul did not approve of 38
taking with them a man who had deserted them in Pamphylia instead of going on with them to their work. They differed so sharply about it 39
that they separated, and Barnabas took Mark and sailed for Cyprus. But Paul selected Silas and set out, 40
the brothers commending him to the Lord's favor. He traveled through 41
Syria and Cilicia and strengthened the churches.

He went to Derbe and Lystra also. **16**
At Lystra there was a disciple named Timothy whose mother was a Jewish Christian while his father was a
Greek, and who was highly thought 2

of by the brothers in Lystra and
3 Iconium. Paul wished to take this
man on with him, and so on account
of the Jews in that district he had
him circumcised, for they all knew
4 that his father was a Greek. As they
traveled on from one town to an-
other, they passed on to the brothers
for their observance the decisions
that had been reached by the apostles
5 and elders at Jerusalem. So the
churches became stronger and
stronger in the faith, and their num-
bers increased from day to day.

6 Thus they crossed Phrygia and
Galatia. The holy Spirit prevented
them from delivering the message in
7 Asia, and when they reached Mysia
they tried to get into Bithynia, but
the Spirit of Jesus would not permit
8 it, and they passed Mysia and came
9 down to Troas. There Paul had a
vision one night; a Macedonian was
standing appealing to him and say-
ing,

"Come over to Macedonia and
help us."

10 As soon as he had this vision, we
made efforts to get on to Macedonia,
concluding that God had called us to
tell them the good news.

11 So we sailed from Troas, and ran
a straight course to Samothrace, and
12 next day to Neapolis. From there we
went to Philippi, a Roman garrison
town, and the principal place in that
part of Macedonia.

13 In this town we stayed for some
days. On the Sabbath we went out-
side the gates, to the bank of the
river where we supposed there was
a praying place, and we sat down and
talked with the women who gathered
there. One of our hearers was a 14
woman named Lydia, a dealer in
purple goods, from the town of
Thyatira. She was a believer in God,
and the Lord touched her heart, and
led her to accept Paul's teaching.
When she and her household were 15
baptized, she appealed to us, and
said,

"If you are really convinced that
I am a believer in the Lord, come
and stay at my house." And she in-
sisted upon our coming.

Once as we were on our way to 16
the praying place a slave-girl met us
who had the gift of ventriloquism
and made her masters a great deal of
money by her fortune-telling. This 17
girl would follow Paul and the rest
of us, crying out,

"These men are slaves of the
Most High God, and they are mak-
ing known to you a way of salva-
tion."

She did this for a number of days, 18
until Paul, very much annoyed,
turned and said to the spirit in her,

"In the name of Jesus Christ I
order you to come out of her!" And
it came out instantly.

But when her masters saw that 19
their hopes of profits were gone,
they seized Paul and Silas, dragged
them to the public square, to the au-
thorities, and brought them before 20
the chief magistrates.

"These men," they said, "are
Jews, and they are making a great
disturbance in our town. They are 21

advocating practices which it is against the law for us as Romans to adopt or observe."

22 The crowd also joined in the attack on them, and the magistrates
23 had them stripped and beaten. After beating them severely, they put them in jail, and gave the jailer orders to
24 keep close watch of them. He, having had such strict orders, put them into the inner cell, and fastened their
25 feet in the stocks. But about midnight, as Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listen-
26 ing to them, suddenly there was such an earthquake that the jail shook to its foundations; all the doors flew open, and everybody's chains were
27 unfastened. It woke up the jailer, and when he saw that the doors of the jail were open, he drew his sword and was just going to kill himself, supposing that the prisoners had es-
28 caped. But Paul shouted out,

"Do not do yourself any harm! We are all here!"

29 Then he called for lights and rushed in, and fell trembling at the
30 feet of Paul and Silas. He led them out of the jail and said to them,

"Gentlemen, what must I do to be saved?"

31 "Believe in the Lord Jesus," they said, "and you and your household will be saved!"

32 Then they told God's message to him and to all the members of his
33 household. And right then in the night, he took them and washed their wounds, and he and all his household were baptized immediately. Then he 34
took them up to his house and offered them food, and he and all his household were very happy over their new faith in God. In the morn- 35
ing the magistrates sent policemen with instructions to let the men go. The jailer reported this message to 36
Paul, saying,

"The magistrates have sent orders that you are to be released. So you can take your leave and go unmolested."

But Paul said to them, 37

"They had us beaten in public without giving us a trial, and put us in jail, although we are Roman citizens! And now are they going to dismiss us secretly? By no means! Have them come here themselves and take us out!"

The policemen delivered this mes- 38
sage to the magistrates, and they were alarmed when they heard that they were Roman citizens, and came 39
and conciliated them, and took them out of the jail, and begged them to leave the town. After leaving the 40
jail they went to Lydia's house, and saw the brothers and encouraged them. Then they left the town.

After passing through Amphipolis 17:1
and Apollonia, they reached Thessalonica, where the Jews had a synagogue. Paul went to it as he was ac- 2
customed to do, and for three Sabbaths he discussed the Scriptures with them, explaining them and 3
showing that the Christ had to suffer and rise from the dead.

"Jesus," he said, "of whom I am telling you, is the Christ!"

4 He convinced some of them, and they joined Paul and Silas, along with a great many devout Greeks and a number of the principal wom-
5 en. This offended the Jews and they gathered some unprincipled loafers, formed a mob and started a riot in the town. They attacked Jason's house, to find them and bring them
6 out among the people. As they could not find them, they dragged Jason and some of the brothers before the town magistrates, shouting,

"The men who have made trouble all over the world have come here
7 too, and Jason has taken them in. They all disobey the emperor's decrees, and claim that someone else called Jesus is king."

8 The crowd and the magistrates were very much excited at hearing
9 this, and they put Jason and the others under bonds before they let them go.

10 The brothers sent Paul and Silas away immediately, in the course of the following night, to Berea. On arriving there they went to the Jew-
11 ish synagogue. The Jews there were more high-minded than those at Thessalonica, and received the message with great eagerness and studied the Scriptures every day, to find out
12 whether it was true. Many of them became believers and so did no small number of Greek women of posi-
13 tion, and men too. But when the Jews at Thessalonica found out that God's message had been delivered at Berea by Paul, they came there too, to excite and stir up the populace. Then 14
the brothers immediately sent Paul off to the coast, while Silas and Timothy stayed behind. The men 15
who went with Paul took him all the way to Athens, and came back with instructions for Silas and Timothy to rejoin him as soon as possible.

While Paul waited for them at 16
Athens, he was exasperated to see how idolatrous the city was. He had 17
discussions at the synagogue with the Jews and those who worshiped with them, and every day in the public square with any whom he happened to find. Some of the Epicurean 18
and Stoic philosophers debated with him. Some of them said,

"What is this rag-picker trying to make out?"

Others said,

"He seems to be preaching some foreign deities."

This was because he was telling the good news of Jesus and the resurrection. So they took him and 19
brought him to the council of the Areopagus and said,

"May we know just what this new teaching of yours is? Some of 20
the things you tell us sound strange to us, and we want to know just what they mean."

For all Athenians and all visitors 21
there from abroad used to spend all their time telling or listening to something new.

Then Paul stood up in the middle 22
of the council and said,

"Men of Athens, from every point

of view I see that you are extremely
23 religious. For as I was going about
and looking at the things you wor-
ship, I even found an altar with this
inscription: 'To an Unknown God.'
So it is what you already worship in
ignorance that I am now telling you
24 of. God who created the world and
all that is in it, since he is Lord of
heaven and earth, does not live in
25 temples built by human hands, nor
is he waited on by human hands
as though he were in need of any-
thing, for he himself gives all men
26 life and breath and everything. From
one forefather he has created every
nation of mankind, and made them
live all over the face of the earth,
fixing their appointed times and the
27 limits of their lands, so that they
might search for God, and perhaps
grope for him and find him, though
28 he is never far from any of us. For it
is through union with him that we
live and move and exist, as some of
your poets have said,

" 'For we are also his offspring.'

29 So if we are God's children we
ought not to imagine that the divine
nature is like gold or silver or stone,
wrought by human art and thought.
30 While God overlooked those times
of ignorance, he now calls upon all
31 men everywhere to repent, since he
has fixed a day on which he will
justly judge the world through a
man whom he has appointed, and
whom he has guaranteed to all men
by raising him from the dead."

32 When they heard of the resurrec-
tion of the dead, some of them
sneered, but others said,

"We should like to hear you again
on this subject."

33 34 So Paul left the council. Some per-
sons joined him, however, and be-
came believers, among them Di-
onysius, a member of the council,
and a woman named Damaris, and
some others.

18 After this he left Athens and went
2 to Corinth. There he found a Jew
named Aquila, a native of Pontus,
who had recently come from Italy
with his wife Priscilla, because
Claudius had ordered all Jews to
leave Rome. Paul went to see them,
3 and as they practiced the same
trade, he stayed with them, and they
worked together, for they were tent-
4 makers. Every Sabbath he would
preach in the synagogue, and try to
convince both Jews and Greeks.

5 By the time Silas and Timothy
arrived from Macedonia, Paul was
absorbed in preaching the message,
emphatically assuring the Jews that
6 Jesus was the Christ. But as they
contradicted and abused him, he
shook his clothes in protest, and said
to them,

"Your blood be on your own
heads! I am not to blame for it! After
this I will go to the heathen."

7 So he moved to the house of a
worshiper of God named Titius
Justus, which was next door to the
8 synagogue. But Crispus, the leader
of the synagogue, believed in the
Lord, and so did all his household,
and many of the people of Corinth

heard Paul and believed and were
9 baptized. One night the Lord said to
Paul in a vision,

"Do not be afraid! Go on speak-
10 ing and do not give up, for I am with
you, and no one shall attack you or
injure you, for I have many people
in this city."

11 So he settled there for a year and
a half, and taught them God's mes-
sage.

12 When Gallio was governor of
Greece the Jews made a concerted
attack upon Paul, and brought him
before the governor.

13 "This fellow," they said, "is try-
ing to induce people to worship God
in ways that are against the law."

14 Before Paul could open his lips,
Gallio said to the Jews,

"If some misdemeanor or rascality
were involved, Jews, you might rea-
sonably expect me to listen to you.
15 But as it is only a question of words
and titles and your own law, you
must look after it yourselves. I re-
fuse to decide such matters."

16 And he drove them away from the
17 court. Then they all seized Sos-
thenes, the leader of the synagogue,
and beat him in front of the court.
But Gallio paid no attention to it.

18 Paul stayed some time longer, and
then bade the brothers goodbye and
sailed for Syria, with Priscilla and
Aquila, after having his hair cut at
Cenchreae, because of a vow he had
19 been under. When they reached
Ephesus he left them there, while he
went to the synagogue and had a dis-
20 cussion with the Jews. They asked
him to stay longer, but he would not
consent. He bade them goodbye, 21
saying,

"I will come back to you again if
it is God's will."

Then he sailed from Ephesus.
When he reached Caesarea, he went 22
up to Jerusalem and paid his respects
to the church, and then went on to
Antioch. After spending some time 23
there, he started out again, and
traveled systematically through Ga-
latia and Phrygia, reassuring all the
disciples.

A Jew named Apollos, a native of 24
Alexandria, came to Ephesus. He
was an eloquent man, skilful in the
use of the Scriptures. He had had 25
some instruction about the Way of
the Lord, and glowing with the
Spirit he talked and taught painstak-
ingly about Jesus, though he knew of
no baptism but John's. He spoke 26
very confidently in the synagogue
at first, but when Priscilla and Aquila
heard him, they took him home and
explained the Way of God to him
more correctly. As he wanted to 27
cross to Greece, the brothers wrote
to the disciples there, urging them
to welcome him. On his arrival there
he was of great service to those who
through God's favor had become be-
lievers, for he vigorously refuted the 28
Jews in public, and showed from the
Scriptures that Jesus was the Christ.

It was while Apollos was in 19
Corinth that Paul, after passing
through the interior, reached Ephe-
sus. Finding some disciples there, he 2
said to them,

"Did you receive the holy Spirit when you became believers?"

"No," they said to him, "we never even heard that there was a holy Spirit."

3 "How then were you baptized?" he asked.

"With John's baptism," they answered.

4 "John's baptism was a baptism in token of repentance," said Paul, "and he told the people to believe in him who was to follow him, that is, in Jesus."

5 When they heard this, they were baptized in the name of the Lord
6 Jesus, and when Paul laid his hands on them, the holy Spirit came on them, and they spoke in foreign tongues and with prophetic inspiration. There were about twelve of
7 them in all.

8 He went to the synagogue there, and for three months spoke confidently, holding discussions and trying to persuade them about the King-
9 dom of God. But as some of them were obstinate and refused to believe, finding fault with the Way before the people, he left them, and withdrew the disciples, and held daily discussions in the lecture-hall
10 of Tyrannus. This went on for two years, so that everyone who lived in Asia, Greeks as well as Jews, heard the Lord's message.

11 God did such extraordinary won-
12 ders by means of Paul that people took to the sick handkerchiefs or aprons he had used, and they were cured of their diseases, and the evil spirits went out of them. Some Jews 13
who went from place to place casting out demons tried to use the name of the Lord Jesus in the cases of people who had evil spirits in them, saying,

"I command you in the name of Jesus whom Paul preaches!"

A Jewish high priest named Sceva 14
had seven sons who were doing this. But the evil spirit answered, 15

"I know Jesus, and I know of Paul, but who are you?"

And the man in whom the evil 16
spirit was sprang at them, and overpowered them all, with such violence that they ran out of the house tattered and bruised. This came to 17
be known to everyone who lived in Ephesus, Greeks as well as Jews, and great awe came over them all, and the name of the Lord Jesus came to be held in high honor. Many who 18
became believers would come and confess and reveal their former practices. A number of people who had 19
practiced magic brought out their books and burned them publicly. The value of these was estimated and found to be ten thousand dollars. So the Lord's message went on 20
growing wonderfully in influence and power.

After these events, Paul, under the 21
Spirit's guidance, resolved to go to Jerusalem, and to revisit Macedonia and Greece on the way.

"After I have gone there," he said, "I must see Rome also."

He sent two of his assistants, 22
Timothy and Erastus, to Macedonia,

while he stayed on for a while in Asia.

23 Just at that time a great commo-
24 tion arose about the Way. A silver-
smith named Demetrius was making large profits from his workmen by the manufacture of silver shrines of
25 Artemis. He got the workmen in that and similar trades together, and said to them,

"Men, you know that this business is the source of our prosperity,
26 and you see and hear that not only in Ephesus but almost all over Asia, this man Paul has persuaded and drawn away numbers of people, telling them that gods made by hu-
27 man hands are not gods at all. There is danger, therefore, not only that this business of ours will be discredited, but also that the temple of the great goddess Artemis will be neglected and the magnificence of her whom all Asia and the world worship will be a thing of the past!"

When they heard this, they be-
28 came very angry, and cried,

"Great is Artemis of Ephesus!"

29 So the commotion spread all over the city, and by a common impulse the people rushed to the theater, dragging with them two Macedonians, Gaius and Aristarchus, Paul's
30 traveling companions. Paul wanted to go before the people himself, but
31 the disciples would not let him. Some of the religious authorities of Asia also, who were friends of his, sent to him and begged him not to ven-
32 ture into the theater. Meanwhile the people were shouting, some one thing and some another, for the meeting was in confusion, and most of them had no idea why they had come together. Some of the crowd 33
called upon Alexander, as the Jews had pushed him to the front, and he made a gesture with his hand and was going to speak to the people in their defense. But when they saw 34
that he was a Jew, a great shout went up from them all, and they cried for two hours,

"Great is Artemis of Ephesus!"

At last the recorder quieted the 35
mob and said,

"Men of Ephesus, who in the world does not know that the city of Ephesus is the guardian of the temple of the great Artemis, and of the stone that fell down from the sky? So as 36
these facts are undeniable, you must be calm, and not do anything reckless. For you have brought these 37
men here, though they have not been guilty of disloyalty nor uttered any blasphemy against our goddess. If 38
Demetrius and his fellow-craftsmen have a charge to bring against anyone, there are the courts and the governors; let them take legal action. But if you require anything be- 39
yond that, it must be settled before the regular assembly. For we are in 40
danger of being charged with rioting in connection with today's events, though there is really nothing about this commotion that we will not be able to explain."

With these words he dismissed 41
the assembly.

When the confusion was over, 20

Paul sent for the disciples and encouraged them. Then he bade them goodbye and started for Macedonia.
2 After traveling through those districts and giving the people a great
3 deal of encouragement, he went on to Greece where he stayed for three months. Just as he was going to sail for Syria, the Jews made a plot against him, and he made up his mind
4 to return by way of Macedonia. He was accompanied by Sopater of Berea, the son of Pyrrhus, Aristarchus and Secundus, from Thessalonica, Gaius of Derbe and Timothy, and Tychicus and Trophimus,
5 from Asia. They went on to Troas
6 and waited for us there, while we sailed from Philippi after the festival of Unleavened Bread, and joined them at Troas five days later. There we stayed a week.

7 On the first day of the week, when we had met for the breaking of bread, Paul addressed them, as he was going away the next morning, and he prolonged his address until
8 midnight. There were a great many lamps in the upstairs room where we
9 met, and a young man named Eutychus, who was sitting at the window, became very drowsy as Paul went on talking, and finally went fast asleep and fell from the third story to the ground, and was picked up for dead.
10 But Paul went downstairs, and threw himself upon him, and put his arms around him.

"Do not be alarmed," he said, "he is still alive."

11 Then he went upstairs again, and broke the bread, and ate, and after a long talk with them that lasted until daylight, he went away. They took 12 the boy home alive, and were greatly comforted.

We had already gone on board the 13 ship and sailed for Assos, intending to take Paul on board there, for that was the arrangement he had made, as he intended to travel there by land. So when he met us at Assos, we took 14 him on board and went on to Mitylene. Sailing from there, we arrived 15 off Chios on the following day. On the next we crossed to Samos, and on the next we reached Miletus. For 16 Paul had decided to sail past Ephesus, so that he would not have to lose any time in Asia, for he was hurrying to reach Jerusalem, if possible, by the day of the Harvest Festival.

From Miletus he sent to Ephesus 17 for the elders of the church. When 18 they came, he said to them,

"You know well enough how I lived among you all the time from the first day I set foot in Asia, and 19 how I served the Lord most humbly and with tears, through all the trials that I encountered because of the plots of the Jews. I never shrank 20 from telling you anything that was for your good, nor from teaching you in public or at your houses, but 21 earnestly urged Greeks as well as Jews to turn to God in repentance and to believe in our Lord Jesus. I 22 am here now on my way to Jerusalem, for the Spirit compels me to go there, though I do not know what will happen to me there, except that 23

in every town I visit, the holy Spirit warns me that imprisonment and
24 persecution are awaiting me. But my life does not matter, if I can only finish my race and do the service intrusted to me by the Lord Jesus, of declaring the good news of God's
25 favor. Now I know perfectly well that none of you among whom I went about preaching the Kingdom of God will ever see my face again.
26 Therefore I declare to you today that I am not responsible for the
27 blood of any of you, for I have not shrunk from letting you know God's
28 purpose without reserve. Take care of yourselves and of the whole flock, of which the holy Spirit has made you guardians, and be shepherds of the church of God, which he got at
29 the cost of his own life. I know that after I am gone savage wolves will get in among you and will not spare
30 the flock, and from your own number men will appear and teach perversions of the truth in order to draw
31 the disciples away after them. So you must be on your guard and remember that for three years, night and day, I never stopped warning each one of
32 you, even with tears. Now I commit you to the Lord, and to the message of his favor, which will build you up and give you a place among those
33 whom God has consecrated. I have never coveted anyone's gold or silver
34 or clothes. You know well enough that these hands of mine provided
35 for my needs and my companions. I showed you in every way that by hard work like that we must help those who are weak and remember the words of the Lord Jesus, for he said, 'It makes one happier to give than to be given to.' "

With these words, he knelt down 36
with them all and prayed. They all 37
wept aloud, and throwing their arms about Paul's neck they kissed him affectionately, for they were es- 38
pecially saddened at his saying that they would never see his face again. Then they accompanied him to the ship.

When the parting was over and **21**
we had sailed, we made a straight run to Cos and the next day to Rhodes and from there to Patara. There we found a ship bound for 2
Phoenicia, and we went on board and sailed on it. After sighting Cy- 3
prus and leaving it on our left, we sailed for Syria, and put in at Tyre, for the ship was to unload her cargo there. So we looked up the disciples 4
there and stayed a week with them. Instructed by the Spirit, they warned Paul not to set foot in Jerusalem. But when our time was up, we left 5
there and went on, and all of them with their wives and children escorted us out of the town. There we knelt down on the beach and prayed; then we bade one another goodbye, 6
and we went on board the ship, and they went home.

After making the run from Tyre, 7
we landed at Ptolemais, where we greeted the brothers and spent a day with them. The next day we left 8
there and went on to Caesarea, where we went to the house of Philip the

missionary, who was one of the
9 Seven, and stayed with him. He had
four unmarried daughters who had
10 the gift of prophecy. We spent a
number of days there, and in the
course of them a prophet named
11 Agabus came down from Judea. He
came to see us and took Paul's belt
and bound his own feet and hands
with it, and said,

"This is what the holy Spirit says:
'The Jews at Jerusalem will bind the
man who owns this belt like this, and
will hand him over to the heathen!' "

12 When we heard this, we and the
people there begged him not to go up
13 to Jerusalem. Then Paul answered,

"What do you mean by crying
and breaking my heart? I am ready
not only to be bound at Jerusalem
but to die there for the sake of the
Lord Jesus."

14 So as he would not yield, we gave
up urging him, and said,

"The Lord's will be done!"

15 After those days we made our
preparations and started for Jerusa-
16 lem. Some of the disciples from
Caesarea went with us and took us
to the house of Mnason, a man from
Cyprus, one of the early disciples,
17 to spend the night. When we reached
Jerusalem, the brothers there gave us
18 a hearty welcome. On the next day
we went with Paul to see James, and
19 all the elders came in. Paul greeted
them warmly and gave a detailed
account of what God had done
among the heathen through his ef-
20 forts. They praised God when they
heard it, and they said to him,

"You see, brother, how many
thousand believers there are among
the Jews, all of them zealous uphold-
ers of the Law. They have been told 21
that you teach all Jews who live
among the heathen to turn away
from Moses, and that you tell them
not to circumcise their children nor
to observe the old customs. What
then? They will be sure to hear that 22
you have come. So do what we tell
you. We have four men here who 23
are under a vow. Join them, undergo 24
the rites of purification with them,
and pay their expenses so that they
can have their heads shaved. Then
everybody will understand that there
is no truth in the stories about you,
but that you yourself observe the
Law. As for the heathen who have 25
become believers, we have written
them our decision that they must
avoid anything that has been con-
taminated by idols, the tasting of
blood, the meat of strangled animals,
and immorality."

Then Paul joined the men and 26
went through the rites of purifica-
tion with them and the next day went
to the Temple to give notice of the
time when, upon the offering of the
sacrifice for each one of them, their
days of purification would be over.

The seven days were almost over 27
when the Jews from Asia caught
sight of him in the Temple, and
stirred up all the crowd and seized
him, shouting, 28

"Men of Israel, help! This is the
man who teaches everybody every-
where against our people and the

Law and this place, and besides he has actually brought Greeks into the Temple and desecrated this sacred place."

29 For they had previously seen Trophimus of Ephesus with him in the city, and they supposed that Paul had brought him into the Temple.
30 The whole city was thrown into confusion, and the people hurried together, and seized Paul and dragged him outside of the Temple, the gates of which were immediately shut.
31 They were trying to kill him when the news reached the colonel of the regiment that all Jerusalem was in a
32 tumult. He immediately got some officers and men and hurried down among them, and when they saw the colonel and the soldiers they stopped
33 beating Paul. Then the colonel came up and arrested him, and ordered him to be bound with two chains, and then inquired who he was and what
34 he had been doing. Some of the crowd shouted one thing and some another, and as he could not find out the facts on account of the confusion, he ordered him to be taken into the
35 barracks. When Paul got to the steps, he was actually carried by the soldiers, on account of the violence
36 of the mob, for the mass of people followed them shouting,

"Kill him!"

37 Just as they were going to take him into the barracks, Paul said to the colonel,

"May I say something to you?"

38 "Do you know Greek?" the colonel asked. "Are you not the Egyptian who some time ago raised the four thousand cut-throats and led them out into the desert?"

"I am a Jew," Paul answered, 39
"from Tarsus, in Cilicia, a citizen of no insignificant city. I beg you to let me speak to the people."

He gave him permission, and Paul 40
standing on the steps made a gesture to the people, and when they had become quiet he spoke to them in Hebrew.

"Brothers and fathers," he said, 22:1
"listen to what I have to say in my defense."

When they heard him speak to 2
them in Hebrew, they became even more quiet, and he said,

"I am a Jew, and I was born in 3
Tarsus in Cilicia, but was brought up here in this city, and thoroughly educated under the teaching of Gamaliel in the Law of our forefathers. I was zealous for God, just as all of you are today. I persecuted this Way 4
even to the death, and bound both men and women and put them in prison, as the high priest and the 5
whole council will bear me witness. In fact, they gave me letters to the brothers in Damascus and I went there to bind those who were there and bring them back to Jerusalem to be punished. But on my way, as I 6
was approaching Damascus, suddenly about noon, a blaze of light flashed around me from heaven, and I fell 7
upon the ground and heard a voice say to me, 'Saul! Saul! Why do you persecute me?' I answered, 'Who 8
are you, sir?' 'I am Jesus of Naza-

reth,' he said, 'whom you are per-
9 secuting.' The men who were with
me saw the light, but they did not
hear the voice of the one who was
10 speaking to me. Then I said, 'What
am I to do, sir?' The Lord said to
me, 'Get up and go into Damascus.
There you will be told of all you are
11 destined to do.' As I could not see,
because of the dazzling light, my
companions had to lead me by the
hand, and so I reached Damascus.
12 There a man named Ananias, a de-
vout observer of the Law, highly re-
spected by all the Jews who lived
13 there, came to see me, and standing
by my side, said to me, 'Saul, my
brother, regain your sight!' Then in-
stantly I regained my sight and
14 looked at him, and he said, 'The God
of our forefathers has appointed you
to learn his will and to see his
Righteous One and hear him speak,
15 for you shall be his witness before all
men of what you have seen and
16 heard. And now, why do you delay?
Get up and be baptized, and wash
away your sins, calling on his name.'
17 After I had returned to Jerusalem,
one day when I was praying in the
18 Temple, I fell into a trance, and saw
him saying to me, 'Make haste and
leave Jerusalem at once, for they will
not accept your evidence about me.'
19 And I said, 'Lord, they know that I
used to go through one synagogue
after another, and to imprison and
20 flog those who believed in you, and
when the blood of your witness
Stephen was being shed, I stood by
and approved it, and took charge of
the clothes of the men who killed
him.' But he said to me, 'Go! I will 21
send you far away to the heathen.' "

They had listened to him until he 22
said that, but then they shouted,

"Kill him and get him out of the
world! A creature like that ought
not to be allowed to live!"

As they were shouting and throw- 23
ing their clothes about and flinging
dust into the air, the colonel ordered 24
Paul brought into the barracks, and
gave directions that he should be
examined under the lash, so that he
might find out why they made such
an outcry against him. But when 25
they had strapped him up, Paul said
to the officer who was standing near,

"Is it legal for you to flog a Roman
citizen, and without giving him a
trial?"

Upon hearing this, the officer 26
went to the colonel and reported it.

"What do you propose to do?" he
said. "This man is a Roman citizen."

Then the colonel came to Paul and 27
said,

"Tell me, are you a Roman citi-
zen?"

"Yes," he said.

"I had to pay a large sum for my 28
citizenship," said the colonel.

"But I am a citizen by birth," said
Paul.

Then the men who had been going 29
to examine him immediately left
him, and the colonel himself was
alarmed to find that Paul was a Ro-
man citizen and that he had had him
bound.

The next day, as he wished to find 30

out the real reason why the Jews denounced him, he had him unbound and ordered the high priests and the whole council to assemble, and took Paul down and brought him before
23 them. Paul looked steadily at the council and said,

"Brothers, I have done my duty to God with a perfectly clear conscience up to this very day."

2 At this the high priest Ananias ordered the people who were standing nearest to him to strike him on
3 the mouth. Then Paul said to him,

"God will strike you, you whitewashed wall! Do you sit there to try me by the Law, and order them to strike me in violation of the Law?"

4 But the people who stood near him said,

"Do you mean to insult God's high priest?"

5 "I did not know, brothers," said Paul, "that he was high priest, for the Scripture says, 'You shall not say anything against any ruler of your people.' "

6 Knowing that part of them were Sadducees and part of them Pharisees, Paul called out in the council,

"Brothers, I am a Pharisee, and the son of Pharisees! It is for my hope for the resurrection of the dead that I am on trial!"

7 When he said that, a dispute arose between the Pharisees and the Sadducees, and the meeting was divided.
8 For the Sadducees hold that there is no resurrection and that there are no angels or spirits, while the Pharisees
9 believe in all three. So there was a great uproar, and some scribes of the Pharisees' party got up and insisted,

"We find nothing wrong with this man. Suppose some spirit or angel really spoke to him!"

As the dispute was becoming vio- 10
lent, the colonel began to be afraid that they would tear Paul in pieces, and ordered the soldiers to go down and get him away from them and bring him into the barracks.

On the following night the Lord 11
stood beside him and said,

"Courage! For just as you have testified for me in Jerusalem, you must testify in Rome also."

In the morning, the Jews made a 12
conspiracy and took an oath not to eat or drink till they had killed Paul. There were more than forty of them 13
involved in this plot, and they went 14
to the high priests and elders and said to them,

"We have taken a solemn oath not to touch anything to eat till we have killed Paul. Now you and the coun- 15
cil must suggest to the colonel that he should have Paul brought down to you, as though you meant to look into his case more carefully, and we will be ready to kill him before he gets down."

But Paul's nephew heard of the 16
plot, and he came and got into the barracks, and told Paul. Paul called 17
one of the officers and said to him,

"Take this young man to the colonel, for he has something to tell him."

So he took him to the colonel, and 18
said,

"The prisoner Paul called me to him and asked me to bring this young man to you, as he has something to say to you."

19 So the colonel took him by the arm and stepping aside where they could be alone, asked,

"What is it that you have to tell me?"

20 "The Jews," he answered, "have agreed to ask you to bring Paul down to the council tomorrow, with the intention of having a fuller in-
21 quiry made into his case. But do not let them persuade you, for more than forty of them are lying in wait for him, and they have taken an oath not to eat or drink till they have killed him. They are all ready now, and are only waiting to get your promise."

22 So the colonel sent the youth away, directing him not to tell anyone that he had given him this infor-
23 mation. Then he called in two of his officers and said to them,

"Get two hundred men ready to march to Caesarea, with seventy mounted men and two hundred spear-
24 men, by nine o'clock tonight." They were also to provide horses for Paul to ride, so that they might take him
25 in safety to Felix, the governor, to whom he wrote a letter to this effect:

26 "Claudius Lysias sends greetings to his Excellency Felix, the gover-
27 nor. This man had been seized by the Jews and they were just going to kill him when I came upon them with my men and rescued him, as I had learned that he was a Roman citizen.
As I wanted to learn what charge 28
they made against him, I had him brought before their council, and 29
found that their accusations had to do with questions about their Law, but that he was not charged with anything that would call for his death or imprisonment. As I have been in- 30
formed that a plot against him is brewing, I am sending him on to you at once, and directing his accusers to present their charges against him before you."

Then the soldiers took Paul, as 31
they had been ordered to do, and escorted him as far as Antipatris that night. The next day, they re- 32
turned to the barracks, leaving the mounted men to go on with him, and they on reaching Caesarea de- 33
livered the letter to the governor and handed Paul over to him. After read- 34
ing the letter, he asked Paul what province he belonged to, and when he learned that he was from Cilicia, he said, 35

"I will hear your case as soon as your accusers arrive."

And he gave orders that he should be kept in Herod's palace.

Five days later, the high priest 24
Ananias came down with some of the elders and an attorney named Tertullus, and they presented their case against Paul before the gover-
nor. When Paul had been sum- 2
moned, Tertullus began the prosecution.

"Your Excellency Felix," he said, "since through your efforts we en-

joy perfect peace, and through your foresight this nation is securing
3 needed reforms, we always and everywhere acknowledge this with
4 profound gratitude. But—not to detain you too long—I beg you to be kind enough to give us a brief hear-
5 ing. For we have found this man a pest and a disturber of the peace among Jews all over the world. He is a ringleader of the Nazarene sect,
6 and actually tried to desecrate the
8 Temple, but we caught him. If you will examine him yourself you will be able to find out from him all about the things we charge him with."

9 The Jews also joined in these charges, and said that the statement
10 was true. The governor made a sign to Paul to speak, and he answered;

"As I know that for many years you have acted as judge for this nation, I cheerfully undertake my de-
11 fense, for it is not more than twelve days ago, as you can easily satisfy yourself, that I went up to worship
12 at Jerusalem, and they have never found me debating with anyone in the Temple, or creating a disturbance among the people in the syna-
13 gogues or about the city, and they cannot sustain the charges they have
14 just made against me. I admit that in worshiping the God of my forefathers I follow the way of life that they call a sect, but I believe everything that is taught in the Law or
15 written in the prophets, and I have the same hope in God that they themselves hold, that there is to be a resurrection of the upright and the wicked. Therefore I strive always to 16
have a clear conscience before God and men. After an absence of several 17
years, I had come to bring charitable donations for my nation, and to offer sacrifice. I had undergone the rites of purification and was occupied with these matters when they found me in the Temple, with no crowd or disturbance at all. But there were 18
some Jews from Asia who ought to 19
be here before you and to present their charges if they have any to make against me. Or let these men 20
themselves tell what they found wrong in me when I appeared before the council—unless it was the 21
one thing I shouted out as I stood among them—'It is on the question of the resurrection of the dead that I am here on trial before you today!' "

Then Felix, who was somewhat 22
well informed about the Way, adjourned the trial, telling them,

"When Lysias, the colonel, comes down here, I will decide your case."

He ordered the officer to keep 23
Paul in custody, but to allow him some liberty, and not to prevent his friends from looking after him.

Some days later Felix came with 24
his wife Drusilla, who was a Jewess, and sent for Paul and heard what he had to say about faith in Christ Jesus. But as he talked of uprightness, self- 25
control, and the coming judgment, Felix became alarmed, and said,

"You may go for the present. I will find time later to send for you."

At the same time he hoped to get 26

money from Paul, and for that reason he used to send for him very often and talk with him.

27 But when two whole years had passed, Felix was succeeded by Porcius Festus, and as he wanted to gratify the Jews, Felix left Paul in prison.

25 Three days after his arrival in the province, Festus went up from Caes- 2 area to Jerusalem, and the high priests and Jewish leaders presented 3 their charges against Paul, and begged him as a favor to order Paul to come to Jerusalem, plotting to kill him on 4 the way. Festus answered that Paul was being kept in custody at Caesarea, and that he himself was going there soon.

5 "So have your principal men go down with me," he said, "and present charges against the man, if there is anything wrong with him."

6 After staying only eight or ten days there, he went down to Caesarea, and the next day took his seat on the bench, and ordered Paul brought 7 in. When he came, the Jews who had comed down from Jerusalem surrounded him, and made a number of serious charges against him, which 8 they could not substantiate. Paul said in his own defense,

"I have committed no offense against the Jewish Law or the Temple or the emperor."

9 Then Festus, wishing to gratify the Jews, said to Paul,

"Will you go up to Jerusalem and be tried there before me on these charges?"

But Paul said, 10

"I am standing before the emperor's court, where I ought to be tried. I have done the Jews no wrong, as you can easily see. If I am guilty and 11 have done anything that deserves death, I do not refuse to die; but if there is no truth in the charges that these men make against me, no one can give me up to them; I appeal to the emperor."

Then Festus after conferring with 12 the council answered,

"You have appealed to the emperor, and to the emperor you shall go!"

Some time after, King Agrippa 13 and Bernice came to Caesarea on a state visit to Festus, and as they 14 stayed there several days, Festus laid Paul's case before the king.

"There is a man here," he said, "who was left in prison by Felix, and when I was at Jerusalem the 15 Jewish high priests and elders presented their case against him, and asked for his conviction. I told them 16 that it was not the Roman custom to give anybody up until the accused met his accusers face to face and had a chance to defend himself against their accusations. So they came back 17 here with me and the next day without losing any time I took my seat on the bench and ordered the man brought in. But when his accusers 18 got up, they did not charge him with any such crimes as I had expected. Their differences with him were 19 about their own religion and about a certain Jesus who had died but who Paul said was alive. I was at a loss as 20

to how to investigate such matters, and I asked him if he would like to go to Jerusalem and be tried on these
21 charges there. But Paul appealed to have his case reserved for his Majesty's decision, and I have ordered him kept in custody until I can send him to the emperor."
22 "I should like to hear the man myself," Agrippa said to Festus.

"You shall hear him tomorrow," Festus answered.
23 So the next day, Agrippa and Bernice came with great pomp and went into the audience-room attended by officers and the leading citizens of the town, and at the command of
24 Festus Paul was brought in. Then Festus said,

"King Agrippa and all who are present, you see here the man about whom the whole Jewish people have applied to me both at Jerusalem and here, clamoring that he ought not to
25 live any longer. I could not find that he had done anything for which he deserved death, but as he appealed to his Majesty I decided to send him
26 to him. Yet I have nothing definite to write to our sovereign about him. So I have brought him before you all, and especially before you, King Agrippa, in order to get from your examination of him something to put
27 in writing. For it seems to me absurd to send a prisoner on, without stating the charges against him."
26 Then Agrippa said to Paul,

"You are at liberty to speak in your own defense."

So Paul stretched out his hand and began his defense.

"I think myself fortunate, King 2
Agrippa," said he, "that it is before you that I am to defend myself today against all the things the Jews charge me with, especially because 3
you are so familiar with all the Jewish customs and questions. I beg you, therefore, to listen to me with patience. The way I lived from my 4
youth up, spending my early life among my own nation and at Jerusalem, is well known to all Jews, for 5
they have known from the first, if they are willing to give evidence, that I am a Pharisee and my life was that of the strictest sect of our religion. Even now it is for my hope in 6
the promise that God made to our forefathers that I stand here on trial, the promise in the hope of seeing 7
which fulfilled our twelve tribes serve God zealously night and day. It is about this hope, your Majesty, that I am accused by some Jews. Why do you think it incredible that 8
God should raise the dead? I once 9
thought it my duty vigorously to oppose the cause of Jesus of Nazareth. That was what I did at Jerusalem 10
when on the authority of the high priests I put many of God's people in prison. When they were put to death, I cast my vote against them, and many a time in all the syna- 11
gogues I had them punished, and tried to force them to say impious things. In my mad rage against them I even pursued them to distant towns. I was once going to Damas- 12

cus on this business, authorized and commissioned by the high priests,
13 when on the road at noon, your Majesty, I saw a light from heaven brighter than the sun flash around me
14 and my fellow-travelers. We all fell to the ground, and I heard a voice say to me in Hebrew, 'Saul! Saul! Why do you persecute me? You cannot
15 kick against the goad!' 'Who are you, sir?' said I. The Lord said, 'I am Jesus, whom you are persecut-
16 ing. But get up and stand on your feet, for I have appeared to you for the express purpose of appointing you to serve me and to testify to what you have seen and to the vi-
17 sions you will have of me. I will save you from your people and from the
18 heathen, to whom I will send you to open their eyes and turn them from darkness to light and from Satan's control to God, so that they may have their sins forgiven and have a place among those who are conse-
19 crated through faith in me.' Therefore, King Agrippa, I did not disobey
20 that heavenly vision, but first to the people of Damascus and Jerusalem and then all over Judea, and even to the heathen I preached that they must repent and turn to God and live as men who have repented should.
21 That is why the Jews seized me in
22 the Temple and tried to kill me. To this day I have had God's help, and I stand here to testify to high and low alike, without adding a thing to what Moses and the prophets de-
23 clared would happen, if the Christ was to suffer and by being the first to rise from the dead was to proclaim the light to our people and to the heathen."

24 As he said this in his defense, Festus called out,

"You are raving, Paul! Your great learning is driving you mad!"

25 "I am not raving, your Excellency Festus," said Paul, "I am telling the
26 sober truth. The king knows about this, and I can speak to him with freedom. I do not believe that he missed any of this, for it did not
27 happen in a corner! King Agrippa, do you believe the prophets? I know that you do!"

28 "You are in a hurry to persuade me and make a Christian of me!" Agrippa said to Paul.

29 "In a hurry or not," said Paul, "I would to God that not only you, but all who hear me today, might be what I am—except for these chains!"

30 Then the king rose, with the governor and Bernice and those who
31 had sat with them, and after leaving the room, in talking the matter over together, they said,

"This man has not done anything to deserve death or imprisonment."

32 "He might have been set at liberty," said Agrippa to Festus, "if he had not appealed to the emperor."

27 When it was decided that we were to sail for Italy, Paul and some other prisoners were turned over to an officer of the Imperial regiment,
2 named Julius. We went on board an Adramyttian ship bound for the ports of Asia, and put to sea. We had a Macedonian from Thessalonica,

3 named Aristarchus, with us. The
next day we put in at Sidon, and
Julius kindly allowed Paul to go and
see his friends and be taken care of.
4 Putting to sea from there, we sailed
under the lee of Cyprus, as the wind
5 was against us, and after traversing
the Cilician and Pamphylian waters,
6 we reached Myra in Lycia. There
the officer found an Alexandrian ship
bound for Italy, and put us on board.
7 For a number of days we made slow
progress and had some difficulty in
arriving off Cnidus. Then as the
wind kept us from going on, we
sailed under the lee of Crete, off
8 Cape Salmone, and with difficulty
coasted along it and reached a place
called Fair Havens, near the town of
Lasea.

9 As a great deal of time had now
passed, and navigation had become
dangerous, for the autumn fast was
already over, Paul began to warn
them.

10 "Gentlemen," he said, "I see that
this voyage is likely to end in dis-
aster and heavy loss, not only to ship
and cargo but to our own lives also."

11 But the officer was more influ-
enced by the pilot and the captain
12 than by what Paul had to say, and as
the harbor was not fit to winter in,
the majority favored putting to sea
again, in the hope of being able to
reach and winter in Phoenix, a har-
bor in Crete facing west-south-west
13 and west-north-west. When a mod-
erate south wind sprang up, thinking
their object was within reach, they
weighed anchor, and ran close along
the coast of Crete. But very soon a 14
violent wind, which they call a
Northeaster, rushed down from it.
The ship was caught by it and could 15
not face the wind, so we gave way
and let her run before it. As we 16
passed under the lee of a small island
called Cauda, we managed with
great difficulty to secure the ship's
boat. After hoisting it on board, they 17
used ropes to brace the ship, and as
they were afraid of being cast on the
Syrtis banks, they lowered the sail,
and let the ship drift. The next day, 18
as the storm continued to be violent,
they began to throw the cargo over-
board, and on the next, they threw 19
the ship's tackle overboard with
their own hands. For a number of 20
days neither the sun nor the stars
were visible and the storm continued
to rage, until at last we gave up all
hope of being saved. Then, when 21
they had gone a long time without
food, Paul got up among them, and
said,

"Gentlemen, you ought to have
listened to me and not to have sailed
from Crete and incurred this disaster
and loss. Even now, I beg you to 22
keep up your courage, for there will
be no loss of life among you, but
only of the ship. For last night an 23
angel of the God I belong to and
serve stood before me and said, 'Do 24
not be afraid, Paul! You must stand
before the emperor, and see! God
has given you the lives of all the
people who are on the ship with
you.' So keep up your courage, 25
gentlemen! For I have faith in God

26 that it will be just as I was told. But
we are to be stranded on some
island."
27 It was the fourteenth night of the
storm, and we were drifting through
the Adriatic when about midnight
the sailors began to suspect that
28 there was land ahead. On taking
soundings, they found a depth of
twenty fathoms, and a little later,
taking soundings again, they found
29 a depth of fifteen. Then as they were
afraid we might go on the rocks,
they dropped four anchors from the
stern and waited anxiously for day-
30 light. The sailors wanted to escape
from the ship, and actually lowered
the boat into the sea, pretending that
they were going to run out anchors
31 from the bow, but Paul said to the
officers and the soldiers,
"Unless these men stay on board
you cannot be saved."
32 Then the soldiers cut the ropes
that held the boat and let it drift
33 away. Until daybreak Paul kept
urging them all to take something to
eat.
"For fourteen days," he said,
"you have been constantly on the
watch, without taking anything to
34 eat. I beg you to eat something; it
is necessary for your safety. For not
one of you will lose even a hair of his
head."
35 With these words he took some
bread and after thanking God for it
before them all, he broke it in pieces
36 and began to eat it. This raised the
spirits of all of them, and they took
37 something to eat. There were about
seventy-six of us on board. When 38
they had had enough to eat, they
threw the wheat into the sea, in
order to lighten the ship. When day- 39
light came they could not recognize
the coast, but they saw a bay with a
beach and determined to run the ship
ashore there if possible. So they cast 40
off the anchors and left them in the
sea, at the same time they undid the
lashings of the steering oars, and
hoisting the foresail to the wind,
they made for the beach. But they 41
struck a shoal and ran the ship
aground. The bow struck and could
not be moved, while the stern began
to break up under the strain. The 42
soldiers proposed to kill the prison-
ers, for fear some of them might
swim ashore and escape, but the 43
officer wanted to save Paul, and so
he prevented them from doing this,
and ordered all who could swim to
jump overboard first and get to land,
and the rest to follow on planks or 44
other pieces of wreckage. So they all
got safely to land.

After our escape we learned that **28**
the island was called Malta. The na- 2
tives showed us remarkable kind-
ness, for they made a fire and wel-
comed us all, because of the rain that
had come on and the cold. Paul 3
gathered a bundle of sticks and put
them on the fire, when a viper
crawled out of them because of the
heat and fastened on his hand. When 4
the natives saw the creature hanging
from his hand, they said to one an-
other,
"This man is undoubtedly a mur-

derer, for though he has been saved from the sea, justice will not let him live."

5 But he only shook the creature off
6 into the fire and was unharmed. They expected to see him swell up or suddenly fall dead, but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

7 The governor of the island, whose name was Publius, had estates in that part of the island, and he welcomed us and entertained us hos-
8 pitably for three days. Publius' father happened to be sick in bed with fever and dysentery, and Paul went to see him and after praying laid his
9 hands on him and cured him. After that, the other sick people on the
10 island came and were cured. They made us many presents, and when we sailed, they provided us with everything that we needed.

11 Three months later, we sailed on an Alexandrian ship named the Dioscuri, which had wintered at the
12 island. We put in at Syracuse and stayed there three days, then we
13 weighed anchor and reached Rhegium. A day later, a south wind
14 sprang up and the following day we arrived at Puteoli. There we found some of the brothers, and they urged
15 us to spend a week with them. Then we went on to Rome. The brothers there had had news of our coming, and came as far as Appius' Forum and Three Taverns to meet us, and when Paul saw them he thanked God and was greatly encouraged.

16 When we reached Rome, Paul was given permission to live by himself, with a soldier to guard him.

17 Three days later, he invited the leading Jews to come to see him, and when they came he said to them,

"Brothers, I have done nothing against our people, or the customs of our forefathers, yet I was turned over to the Romans as a prisoner at Jerusalem. They examined me and 18 were ready to let me go, as I was innocent of any crime that deserved death. But the Jews objected, and I 19 was obliged to appeal to the emperor —not that I had any charge to make against my own nation. That is why 20 I asked to see you and speak with you, for it is on account of Israel's hope that I have to wear this chain."

"We have had no letters about 21 you from Judea," they answered, "and none of the brothers who have come here has reported or said anything against you. But we want to 22 hear you state your views, for as far as this sect is concerned, we understand that everywhere it is denounced."

So they fixed a day, and came in 23 even larger numbers to the place where he was staying, and from morning till night he explained to them the Kingdom of God and gave his testimony, trying to convince them about Jesus from the Law of Moses and the Prophets. Some of them were convinced by what he said, but others would not believe. As they could not agree among

themselves, they started to leave, when Paul added one last word.

"The holy Spirit put it finely," he said, "when it said to your forefathers through the prophet Isaiah,

26 " 'Go to this Nation and say to them,
"You will listen, and listen, and never understand,
And you will look, and look, and never see!
27 For this nation's mind has grown dull,
And they hear faintly with their ears,
And they have shut their eyes,
So as never to see with their eyes,
And hear with their ears,
And understand with their minds, and turn back,
And let me cure them!" '

28 "Understand then that this message of God's salvation has been sent to the heathen. They will listen to it!"

30 So he stayed for two full years in rented lodgings of his own, and 31 welcomed everybody who came to see him, preaching the Kingdom of God to them and teaching about the Lord Jesus Christ openly and unhindered.

The Letter to the
ROMANS

1 Paul, a slave of Jesus Christ,
called as an apostle, set apart
to declare God's good news
2 which he promised long ago
through his prophets in the holy
3 Scriptures, about his Son, who was
physically descended from David,
4 and decisively declared Son of God
in his holiness of spirit, by being
raised from the dead—Jesus Christ
5 our Lord, through whom we have
received God's favor and been com-
missioned in his name to urge obedi-
ence and faith upon all the heathen,
6 including you who have been called
7 to belong to Jesus Christ—to all
those in Rome whom God loves,
who are called to be his people; God
our Father and the Lord Jesus Christ
bless you and give you peace.

8 First I thank my God through
Jesus Christ about you all, because
the news of your faith is spreading
9 all over the world. As God is my
witness, whom I serve in my spirit
in spreading the good news of his
Son, I never fail to mention you
10 when I pray, and to ask that some-
how by God's will I may some day
11 at last succeed in reaching you. For
I long to see you, to convey to you
some spiritual gift that will strength-
en you; in other words, that you and 12
I may be mutually encouraged by
one another's faith. I want you to 13
understand, brothers, that I have
often intended to come to see you
(though thus far I have been pre-
vented) in order to produce some
results among you, as well as among
the rest of the heathen. I owe a debt 14
both to Greeks and to foreigners, to
the cultivated and the uncultivated.
So, for my part, I am eager to preach 15
the good news to you at Rome also.
For I am not ashamed of the good 16
news, for it is God's power for the
salvation of everyone who has faith,
of the Jew first and then of the
Greek. In it God's way of upright- 17
ness is disclosed through faith and
for faith, just as the Scripture says,
"The upright will have life because
of his faith."

For God's anger is breaking forth 18
from heaven against all the impiety
and wickedness of the men who in
their wickedness are suppressing the
truth. For all that can be known of 19
God is clearly before them; God has
shown it to them. Ever since the 20
creation of the world, his invisible
nature—his eternal power and di-
vine character—have been clearly

perceptible through what he has
21 made. So they have no excuse, for,
though they knew God, they have
not honored him as God or given
thanks to him, but they have in-
dulged in futile speculations, until
their stupid minds have become dark.
22 They called themselves wise, but
23 they have turned into fools, and for
the splendor of the immortal God
they have substituted images in the
form of mortal man, birds, animals,
and reptiles.
24 So God abandoned them, with
their heart's cravings, to impurity,
and let them degrade their own
25 bodies. For they had exchanged the
truth of God for what was false, and
worshiped and served what he had
created, instead of the Creator, who
26 is blessed forever! Amen. That is
why God has abandoned them to de-
grading passions. Their women have
exchanged their natural function for
27 one that is unnatural, and men too
in the same way have disregarded
the natural function of women and
been consumed with passion for one
another, men with men, acting in-
decently, and experiencing in their
own persons the inevitable penalty
28 of their mistake. And just as they
refused to recognize God any longer,
God has abandoned them to un-
worthy impulses and indecent con-
29 duct. They revel in every kind of
wrongdoing, wickedness, greed, and
depravity. They are full of envy,
murder, quarreling, deceit, and ill-
30 nature. They are gossips, slanderers,
abhorrent to God, insolent, over-
bearing, boastful, ingenious in evil,
undutiful, conscienceless, treacher- 31
ous, unloving, and unpitying. They 32
know God's decree that those who
act in this way deserve to die, yet
they not only do it, but applaud any
who do.

Therefore you have no excuse, 2
my friend, whoever you are, if you
pose as a judge, for when you pass
judgment on someone else, you are
condemning yourself, for you, who
sit in judgment, do the very same
things yourself. We know that God's 2
judgment rightfully falls upon those
who do such things as these. And do 3
you suppose, my friend, who sit in
judgment upon those who do such
things and yet do them yourself,
that you will escape the judgment of
God? Do you think so lightly of his 4
wealth of kindness, forbearance, and
patience, and fail to see that God's
kindness ought to induce you to re-
pent? But in your obstinacy and im- 5
penitence you are storing up wrath
for yourself on the Day of Wrath,
when the justice of God will burst
forth. For he will pay every man 6
for what he has done. Those who by 7
persistently doing right strive for
glory, honor, and immortality will
have eternal life, but self-seeking 8
people who are disloyal to the truth
and responsive only to what is wrong
will experience anger and fury,
crushing distress and anguish, every 9
human soul of them that actually
does what is wrong—the Jew first, 10
and the Greek also; but there will be
glory, honor, and peace for every-

one who does right, the Jew first,
11 and the Greek also, for God shows
no partiality.
12 All who sin without having the
Law will perish without regard to
the Law, and all who sin under the
13 Law will be judged by the Law. For
merely hearing the Law read does
not make a man upright in the sight
of God; men must obey the Law to
14 be made upright. When heathen who
have no Law instinctively obey what
the Law demands, even though they
have no law they are a law to them-
15 selves, for they show that what the
Law demands is written on their
hearts, and their consciences will
testify for them, and with their
thoughts they will either accuse or
16 perhaps defend themselves, on that
Day when, as the good news I preach
teaches, God through Christ Jesus
judges what men have kept secret.
17 Suppose you call yourself a Jew,
and rely on law, and boast about
18 God, and can understand his will,
and from hearing the Law read can
19 tell what is right, and you are sure
that you can guide the blind, en-
lighten people who are in the dark,
20 train the foolish, teach the young,
since you have knowledge and truth
21 formulated in the Law—why, then,
will you teach others and refuse to
teach yourself? Will you preach
against stealing, and yet steal your-
22 self? Will you warn men against
adultery, and yet practice it your-
self? Will you pretend to detest
idols, and yet rob their temples?
23 Will you boast of the Law and yet
dishonor God by breaking it? For, 24
as the Scripture says, the very name
of God is abused among the heathen,
because of you! Circumcision will 25
help you only if you observe the
Law; but if you are a law-breaker,
you might as well be uncircumcised.
So if people who are uncircumcised 26
observe the requirements of the
Law, will they not be treated as
though they were circumcised? And 27
if, although they are physically un-
circumcised, they obey the Law,
they will condemn you, who break
the Law, although you have it in
writing, and are circumcised. For 28
the real Jew is not the man who is
one outwardly, and the real circum-
cision is not something physical and
external. The real Jew is the man 29
who is one inwardly, and real cir-
cumcision is a matter of the heart,
a spiritual, not a literal, thing. Such
a man receives his praise not from
men, but from God.

What advantage is there then in 3
being a Jew, and what is the use of
circumcision? A great deal, from 2
every point of view. In the first
place, the Jews were intrusted with
the utterances of God. What if some 3
of them have shown a lack of faith?
Can their lack of it nullify the faith-
fulness of God? By no means! God 4
must prove true, though every man
be false; as the Scripture says,

"That you may be shown to be
right in what you say,
And win your case when you go
into court."

But if our wrongdoing brings out the 5

uprightness of God, what are we to say? Is it wrong in God (I am putting it in ordinary human terms) to
6 inflict punishment? By no means, for then how could he judge the world?
7 But, you say, if a falsehood of mine has brought great honor to God by bringing out his truthfulness, why
8 am I tried for being a sinner? And why not say, as people abuse us for saying and charge us with saying, "Let us do evil that good may come out of it"? Such people will be condemned as they deserve!

9 What does this mean? Are we Jews at a disadvantage? Not at all. We have already charged Jews and Greeks all alike with being under
10 the control of sin. As the Scripture says,

"There is not a single man who is upright,
11 No one understands, no one searches for God.
12 All have turned away, they are one and all worthless,
No one does right, not a single one!
13 Their throats are like open graves,
They use their tongues to deceive;
The venom of asps is behind their lips,
14 And their mouths are full of bitter curses.
15 Their feet are swift when it comes to shedding blood,
16 Ruin and wretchedness mark their paths,
They do not know the way of 17
peace.
There is no reverence for God 18
before their eyes!"

Now we know that everything the 19
Law says is addressed to those under its authority, so that every mouth may be shut, and the whole world be made accountable to God. For no 20
human being can be made upright in the sight of God by observing the Law. All that the Law can do is to make men conscious of sin. But now 21
God's way of uprightness has been disclosed without any reference to law, though the Law and the Prophets bear witness to it. It is God's way 22
of uprightness and comes through having faith in Jesus Christ, and it is for all who have faith, without distinction. For all men sin and come 23
short of the glory of God, but by 24
his mercy they are made upright for nothing, by the deliverance secured through Christ Jesus. For God 25
showed him publicly dying as a sacrifice of reconciliation to be taken advantage of through faith. This was to vindicate his own justice (for in his forbearance, God passed over men's former sins)—to vindicate his 26
justice at the present time, and show that he is upright himself, and that he makes those who have faith in Jesus upright also.

Then what becomes of our boast- 27
ing? It is shut out. On what principle? What a man does? No, but whether a man has faith. For we hold 28
that a man is made upright by faith; the observance of the Law has noth-

29 ing to do with it. Does God belong
to the Jews alone? Does he not be-
long to the heathen too? Of course
30 he belongs to the heathen too; there
is but one God, and he will make the
circumcised upright on the ground
of their faith and the uncircumcised
31 upright because of theirs. Is this us-
ing faith to overthrow law? Far from
it. This confirms the Law.

4 Then what are we to say about
2 our ancestor Abraham? For if he was
made upright by what he did, it is
3 something to be proud of. But not to
be proud of before God, for what
does the Scripture say? "Abraham
had faith in God, and it was credited
4 to him as uprightness." Now paying
a workman is not considered a favor,
5 but an obligation, but a man who has
no work to offer, but has faith in
him who can make the ungodly up-
right, has his faith credited to him
6 as uprightness. So David himself
says of the happiness of those to
whom God credits uprightness with-
out any reference to their actions,

7 "Happy are they whose violations
of the Law have been forgiven,
whose sins are covered up!
8 Happy is the man whose sin the
Lord will take no account
of!"

9 Does this happiness apply to those
who are circumcised, or to those
who are uncircumcised as well?
What we say is, Abraham's faith
was credited to him as uprightness.
10 In what circumstances? Was it after
11 he was circumcised, or before? Not
after he was circumcised, but before;
and he was afterward given the
mark of circumcision as the stamp of
God's acknowledgment of the up-
rightness based on faith that was his
before he was circumcised, so that
he should be the forefather of all
who, without being circumcised,
have faith and so are credited with
uprightness, and the forefather of 12
those circumcised persons who not
only share his circumcision but fol-
low our forefather Abraham's ex-
ample in the faith he had before he
was circumcised.

For the promise made to Abra- 13
ham and his descendants that the
world should belong to him did not
come to him or his descendants
through the Law, but through the
uprightness that resulted from his
faith. For if it is the adherents of the 14
Law who are to possess it, faith is
nullified and the promise amounts
to nothing! For the Law only brings 15
down God's wrath; where there is
no law, there is no violation of it.
That is why it all turns upon faith; 16
it is to make it a matter of God's
favor, so that the promise may hold
good for all Abraham's descendants,
not only those who are adherents of
the Law but also those who share the
faith of Abraham. For he is the fa-
ther of all of us; as the Scripture 17
says, "I have made you the father
of many nations." The promise is
guaranteed in the very sight of God
in whom he had faith, who can bring
the dead to life and call into being
what does not exist. Abraham, hop- 18
ing against hope, had faith, and so

became the father of many nations,
in fulfilment of the Scripture, "So
countless shall your descendants
19 be." His faith did not weaken, al-
though he realized that his own
body was worn out, for he was
about a hundred years old, and that
20 Sarah was past bearing children. He
did not incredulously question God's
21 promise, but his faith gave him pow-
er and he praised God in the full as-
surance that God was able to do
22 what he had promised. That was
why it was credited to him as up-
rightness.
23 It was not on his account alone
that these words, "it was credited
24 to him," were written, but also on
ours, for it is to be credited also to
us who have faith in him who raised
25 from the dead our Lord Jesus, who
was given up to death to make up
for our offenses, and raised to life to
make us upright.
5 So as we have been made upright
by faith, let us live in peace with
God through our Lord Jesus Christ,
2 by whom we have been introduced
through faith to the favor of God
that we now enjoy, and let us glory
in our hope of sharing the glory of
3 God. More than that, we ought to
glory in our troubles, for we know
that trouble produces endurance,
4 and endurance, character, and char-
5 acter, hope, and hope will not disap-
point us. For, through the holy
Spirit that has been given us, God's
6 love has flooded our hearts. For
when we were still helpless, at the
decisive moment Christ died for us
godless men. Why, a man will hard- 7
ly give his life for an upright person,
though perhaps for a really good
man some may be brave enough to
die. But God proves his love for us 8
by the fact that Christ died for us
when we were still sinners. So if we 9
have already been made upright by
the shedding of his blood, it is far
more certain that through him we
shall be saved from God's anger!
If, when we were God's enemies, 10
we were reconciled to him through
the death of his Son, it is far more
certain that now that we are recon-
ciled we shall be saved through shar-
ing in his life! More than that, we 11
actually glory in God through our
Lord Jesus Christ, to whom we owe
our reconciliation.

It is just like the way in which 12
through one man sin came into the
world, and death followed sin, and
so death spread to all men, because
all men sinned. It is true sin was in 13
the world before the Law was given,
and men are not charged with sin
where there is no law. Still death 14
reigned from Adam to Moses, even
over those who had not sinned as
Adam had, in the face of an express
command. So Adam foreshadowed
the one who was to come. But there 15
is no comparison between God's
gift and that offense. For if one man's
offense made the mass of mankind
die, God's mercy and his gift given
through the favor of the one man
Jesus Christ have far more power-
fully affected mankind. Nor is there 16
any comparison between the gift and

the effects of that one man's sin. That sentence arose from the act of one man, and was for condemnation;
17 but God's gift arose out of many offenses and results in acquittal. For if that one man's offense made death reign through that one man, all the more will those who receive God's overflowing mercy and gift of uprightness live and reign through the one individual Jesus Christ.
18 So as one offense meant condemnation for all men, just so one righteous act means acquittal and life for
19 all men. For just as that one man's disobedience made the mass of mankind sinners, so this one's obedience will make the mass of them upright.
20 Then law slipped in, and multiplied the offense. But greatly as sin multiplied, God's mercy has far surpassed
21 it, so that just as sin had reigned through death, mercy might reign through uprightness and bring eternal life through Jesus Christ our Lord.

6 Then what shall we conclude? Are we to continue to sin to increase
2 the spread of mercy? Certainly not! When we have died to sin, how can
3 we live in it any longer? Do you not know that all of us who have been baptized into union with Christ Jesus have been baptized into his
4 death? Through baptism we have been buried with him in death, so that just as he was raised from the dead through the Father's glory, we
5 too may live a new life. For if we have grown into union with him by undergoing a death like his, of course we shall do so by being raised to life like him, for we know that our old 6
self was crucified with him, to do away with our sinful body, so that we might not be enslaved to sin any longer; for when a man is dead he is 7
free from the claims of sin. If we 8
have died with Christ, we believe that we shall also live with him, for we know that Christ, once 9
raised from the dead, will never die again; death has no more hold on him. For when he died, he became 10
once for all dead to sin; the life he now lives is a life in relation to God. So you also must think of yourselves 11
as dead to sin but alive to God, through union with Christ Jesus.

So sin must not reign over your 12
mortal bodies, and make you obey their cravings, and you must not of- 13
fer the parts of your bodies to sin as the instruments of wrong, but offer yourselves to God as men brought back from death to life, and offer the parts of your bodies to him as instruments of uprightness. For sin must 14
no longer control you, for you live not under law but under mercy.

What follows, then? Are we to 15
sin, because we live not under law but under mercy? Certainly not! Do 16
you not know that when you submit to being someone's slaves, and obeying him, you are the slaves of the one whom you obey, whether your slavery is to sin, and leads to death, or is to obedience, and leads to uprightness? But, thank God! though 17
you were once slaves of sin, you have become obedient from your

hearts to the standard of teaching
18 that you received, and so you have
been freed from sin, and made slaves
19 of uprightness. I use these familiar
human terms because of the limitations of your nature. For just as you
before gave up the parts of your
bodies in slavery to vice and greater
and greater license, you must now
give them up in slavery to uprightness, which leads to consecration.
20 For when you were slaves of sin,
you were free as far as uprightness
21 was concerned. What good did you
get from doing the things you are
now ashamed of? Why, they result
22 in death! But now that you have
been freed from sin and have become
slaves of God, the benefit you get is
consecration, and the final result is
23 eternal life. For the wages sin pays
is death, but the gift God gives is
eternal life through union with
Christ Jesus our Lord.

7 Do you not know, brothers—for
I am speaking to men who know
what law is—that law governs a
2 man only as long as he lives? For a
married woman is bound by law to
her husband while he lives, but if he
dies, the marriage law no longer ap-
3 plies to her. So if she marries another man while her husband is alive,
she is called an adulteress, but if her
husband dies, she is free from that
law, and can marry someone else
4 without being an adulteress. So you,
in turn, my brothers, in the body of
Christ have become dead as far as
the Law is concerned, so that you
may belong to another husband, who
was raised from the dead in order that
we might bear fruit for God. For 5
when we were living mere physical
lives the sinful passions, awakened
by the Law, operated through the
organs of our bodies to make us bear
fruit for death. But now the Law no 6
longer applies to us; we have died
to what once controlled us, so that
we can now serve in the new Spirit,
not under the old letter.

Then what shall we conclude? 7
That the Law is sin? Certainly not!
Yet, if it had not been for the Law, I
should never have learned what sin
was; I should not have known what
it was to covet if the Law had not
said, "You must not covet." That 8
command gave sin an opening, and it
led me to all sorts of covetous ways,
for sin is lifeless without law. I was 9
once alive and without law, but when
the command came, sin awoke and
then I died; and the command that 10
should have meant life in my case
proved to mean death. The command 11
gave sin an opening and sin deceived
me and killed me with it. So the Law 12
itself is holy, and each command is
holy, just, and good.

Did what was good, then, prove 13
the death of me? Certainly not! It
was sin that did so, so that it might
be recognized as sin, because even
through something that was good it
effected my death, so that through
the command it might appear how
immeasurably sinful sin was. We 14
know that the Law is spiritual, but
I am physical, sold into slavery to
sin. I do not understand what I am 15

doing, for I do not do what I want
16 to do; I do things that I hate. But if
I do what I do not want to do, I ac-
17 knowledge that the Law is right. In
reality, it is not I that do these
things; it is sin, which has possession
18 of me. For I know that nothing
good resides in me, that is, in my
physical self; I can will, but I cannot
19 do, what is right. I do not do the
good things that I want to do; I do
the wrong things that I do not want
20 to do. But if I do the things that I do
not want to do, it is not I that am
acting, it is sin, which has possession
21 of me. I find the law to be that I who
want to do right am dogged by what
22 is wrong. My inner nature agrees
23 with the divine law, but all through
my body I see another principle in
conflict with the law of my reason,
which makes me a prisoner to that
law of sin that runs through my
24 body. What a wretched man I am!
Who can save me from this doomed
25 body? Thank God! it is done through
Jesus Christ our Lord! So mentally
I am a slave to God's law, but
physically to the law of sin.

8 So there is no condemnation any
more for those who are in union with
2 Christ Jesus. For the life-giving law
of the Spirit through Christ Jesus
has freed you from the Law of sin
3 and death. For though it was impos-
sible for the Law to do it, hampered
as it was by our physical limitations,
God, by sending his own Son in our
sinful physical form, as a sin-offer-
ing, put his condemnation upon sin
4 through his physical nature, so that
the requirement of the Law might
be fully met in our case, since we live
not on the physical but on the spiritu-
al plane. People who are controlled 5
by the physical think of what is
physical, and people who are con-
trolled by the spiritual think of what
is spiritual. For to be physically 6
minded means death, but to be spirit-
ually minded means life and peace.
For to be physically minded means 7
hostility to God, for it refuses to 8
obey God's law, indeed it cannot
obey it. Those who are physical can- 9
not please God. But you are not
physical but spiritual, if God's Spirit
has really taken possession of you;
for unless a man has Christ's spirit,
he does not belong to Christ. But if 10
Christ is in your hearts, though
your bodies are dead in consequence
of sin, your spirits have life in conse-
quence of uprightness. If the Spirit 11
of him who raised Jesus from the
dead has taken possession of you, he
who raised Christ Jesus from the
dead will also give your mortal
bodies life through his Spirit that has
taken possession of you.

So, brothers, we are under obliga- 12
tions, but not to the physical nature,
to live under its control, for if you 13
live under the control of the physical
you will die, but if, by means of the
Spirit, you put the body's doings to
death, you will live. For all who are 14
guided by God's Spirit are God's
sons. It is not a consciousness of 15
servitude that has been imparted to
you, to fill you with fear again, but
the consciousness of adoption as

sons, which makes us cry, "Abba!"
16 that is, Father. The Spirit itself testifies with our spirits that we are
17 God's children, and if children, heirs also; heirs of God, and fellow-heirs with Christ, if we really share his sufferings in order to share his glory too.

18 For I consider what we suffer now not to be compared with the glory
19 that is to burst upon us. For creation is waiting with eager longing for the
20 sons of God to be disclosed. For it was not the fault of creation that it was frustrated; it was by the will of him who condemned it to that, and
21 in the hope that creation itself would be set free from its bondage to decay, and have the glorious freedom of the
22 children of God. We know that all creation has been groaning in agony
23 together until now. More than that, we ourselves, though we have in the Spirit a foretaste of the future, groan to ourselves as we wait to be declared God's sons, through the re-
24 demption of our bodies. It was in this hope that we were saved. But a hope that can be seen is not a hope, for
25 who hopes for what he sees? But when we hope for something that we do not see, we wait persistently for it.

26 In the same way the Spirit helps us in our weakness, for we do not know how to pray as we should, but the Spirit itself pleads for us with
27 inexpressible yearnings, and he who searches our hearts knows what the Spirit means, for it pleads for God's people in accordance with his will.

28 We know that in everything God works with those who love him, whom he has called in accordance with his purpose, to bring about what is good. For those whom he 29 had marked out from the first he predestined to be made like his Son, so that he should be the eldest of many brothers; and those whom he has 30 predestined he calls, and those whom he calls he makes upright, and those whom he makes upright he glorifies.

31 Then what shall we conclude from this? If God is for us, who can be 32 against us? Will not he who did not spare his own Son, but gave him up for us all, with that gift give us everything? Who can bring any ac- 33 cusation against those whom God has chosen? God pronounces them upright; who can condemn them? 34 Christ Jesus who died, or rather who was raised from the dead, is at God's right hand, and actually pleads for us. Who can separate us from 35 Christ's love? Can trouble or misfortune or persecution or hunger or destitution or danger or the sword? 36 As the Scripture says,

"For your sake we are being put
to death all day long,
We are treated like sheep to be
slaughtered."

37 But in all these things we are more than victorious through him who 38 loved us. For I am convinced that neither death nor life nor angels nor their hierarchies nor the present nor the future nor any supernatural forces 39 either of height or depth nor anything else in creation will be able to

separate us from the love God has shown in Christ Jesus our Lord!

9 I am telling the truth as a Christian, it is no falsehood, for my conscience under the holy Spirit's in- 2 fluence bears me witness in it, when I say that I am greatly pained and my 3 heart is constantly distressed, for I could wish myself accursed and cut off from Christ for the sake of my 4 brothers, my natural kindred. For they are Israelites, and to them belong the rights of sonship, God's glorious presence, the divine agreements and legislation, the Temple 5 service, the promises, and the patriarchs, and from them physically Christ came—God who is over all 6 be blessed forever! Amen. Not that God's message has failed. For not everybody who is descended from 7 Israel really belongs to Israel, nor are they all children of Abraham because they are descended from him, but he was told, "The line of Isaac will be called your descendants." 8 That is to say, it is not his physical descendants who are children of God, but his descendants born in fulfilment of the promise who are con- 9 sidered his true posterity. For this is what the promise said: "When I come back at this time next year, 10 Sarah will have a son." And that is not all, for there was Rebecca too, when she was about to bear children 11 to our forefather Isaac. For before the children were born or had done anything either good or bad, in order to carry out God's purpose of selection, which depends not on what men do but on his calling them, she 12 was told, "The elder will be the younger's slave." As the Scripture 13 says, "I loved Jacob, but I hated Esau."

What do we conclude? That God 14 is guilty of injustice? By no means. He said to Moses, "I will have 15 mercy on the man on whom I choose to have mercy, and take pity on the man on whom I choose to take pity." So it depends not on human will or 16 exertion, but on the mercy of God. The Scripture says to Pharaoh, "I 17 have raised you to your position for the very purpose of displaying my power in dealing with you, and making my name known all over the world." So he has mercy on anyone 18 he pleases, and hardens the heart of anyone he pleases.

"Why then," you will ask, "does 19 he still find fault? For who can resist his will?" On the contrary, who are 20 you, my friend, to answer back to God? Can a thing that is moulded say to its maker, "Why did you make me like this?" Has not the 21 potter with his clay the right to make from the same lump one thing for exalted uses and another for menial ones? Then what if God, though 22 he wanted to display his anger and show his power, has shown great patience toward the objects of his anger, already ripe for destruction, so as to show all the wealth of his 23 glory in dealing with the objects of his mercy, whom he has prepared from the beginning to share his glory, including us whom he has 24

called not only from among the
Jews but from among the heathen?
25 Just as he says in Hosea,
"I will call a people that was not
mine, my people,
And her who was not beloved,
my beloved,
26 And in the very place where
they were told, 'You are no
people of mine,'
They shall be called sons of the
living God."
27 And Isaiah cries out about Israel,
"Although the sons of Israel are as
numerous as the sand of the sea, only
28 a remnant of them will be saved, for
the Lord will execute his sentence
rigorously and swiftly on the earth."
29 As Isaiah foretold,
"If the Lord of Hosts had not left
us children,
We would have been like Sodom,
and have resembled Gomor-
rah!"
30 Then what do we conclude? That
heathen who were not striving for
uprightness attained it, that is, an
uprightness which was produced by
31 faith; while Israel, straining after a
law that should bring uprightness,
32 did not come up to it. And why?
Because they did not seek it through
faith, but through doing certain
things. They stumbled over that
stone that makes people stumble,
33 as the Scripture says,
"See, I will put a stone on Zion to
make people stumble, and a
rock to trip over,
But no one who has faith in it
will be disappointed."

Brothers, my heart is full of good 10
will toward them; my prayer to God
is that they may be saved. I can 2
testify to their sincere devotion to
God, but it is not an intelligent
devotion. For in their ignorance of 3
God's way of uprightness and in the
attempt to set up one of their own,
they refused to conform to God's
way of uprightness. For Christ 4
marks the termination of law, so
that now anyone who has faith may
attain uprightness. Moses wrote that 5
anyone who carried out the upright-
ness the Law prescribed would find
life through it. But this is what the 6
uprightness that springs from faith
says: "Do not say to yourself, 'Who
will go up to heaven?' " that is, to
bring Christ down; or " 'Who will 7
go down into the depths?' " that is,
to bring Christ up from the dead.
No! This is what it says: "God's 8
message is close to you, on your lips
and in your mind"—that is, the
message about faith that we preach.
For if with your lips you acknowl- 9
edge the message that Jesus is Lord,
and with your mind you believe that
God raised him from the dead, you
will be saved. For with their minds 10
men believe and are made upright,
and with their lips they make the
acknowledgment and are saved. For 11
the Scripture says, "No one who
has faith in him will be disappoint-
ed." There is no distinction between 12
Jew and Greek, for they all have the
same Lord, and he is generous to all
who call upon him. For everyone 13
who calls upon the name of the Lord

14 will be saved. But how are they to
call upon him if they have not be-
lieved in him? And how are they to
believe him if they have never heard
him? And how are they to hear
unless someone preaches to them?
15 And how are men to preach unless
they are sent to do it? As the Scrip-
ture says, "How welcome is the
coming of those who bring good
news!"
16 It is true, they have not all ac-
cepted the good news, for Isaiah
says, "Lord, who has believed what
17 we have told?" So faith comes from
hearing what is told, and that hearing
comes through the message about
18 Christ. But I ask, had they no op-
portunity to hear it? On the con-
trary,

"Their voices have gone all over
the earth,
And their words to the ends of
the world."

19 But I ask again, did Israel fail to un-
derstand? Why, to begin with,
Moses said,

"I will make you jealous of what
is no nation at all,
I will exasperate you at a sense-
less nation."

20 Then Isaiah broke out boldly and
said,

"I have been found by men who
were not looking for me,
I have shown myself to men who
were not questioning me."

21 But of Israel he said,

"All day long I have held out my
hands to a disobedient and
obstinate people."

I ask then, has God repudiated 11
his people? By no means. Why, I
am an Israelite myself, I am de-
scended from Abraham, and I be-
long to the tribe of Benjamin. God 2
has not repudiated his people, which
he had marked out from the first.
Do you not know what the Scripture
says in speaking of Elijah, how he
appealed to God against Israel?
"Lord, they have killed your proph- 3
ets, they have demolished your al-
tars, I am the only one left and they
are trying to take my life." But 4
what is God's reply? "I have left
myself seven thousand men who
have never knelt to Baal!" So too at 5
the present time there is a remnant
selected by God's mercy. But if it is 6
by his mercy, it is not for anything
they have done. Otherwise, his
mercy would not be mercy at all.
What follows? Israel failed to get 7
what is sought, but those whom God
selected got it. The rest became 8
callous; as the Scripture says, "God
has thrown them into a state of
spiritual insensibility, with eyes that
cannot see and ears that cannot hear,
that has lasted down to this day."
And David said 9

"Let their feasting prove a snare
and a trap to them,
Their ruin and their retribu-
tion.
Let their eyes be darkened, so 10
that they cannot see;
Make their backs bend forever
under their burden!"

I ask then, has their stumbling led 11
to their absolute ruin? By no means.

Through their false step salvation has gone to the heathen, so as to
12 make the Israelites jealous. But if their false step has so enriched the world, and their defeat has so enriched the heathen, how much more good the addition of their full number will do!

13 But it is to you who are of the heathen that I am speaking. So far then as I am an apostle to the heathen, I make the most of my minis-
14 try, in the hope of making my countrymen jealous, and thus saving some
15 of them. For if their rejection has meant the reconciling of the world, what can the acceptance of them
16 mean but life from the dead? If the first handful of dough is consecrated, the whole mass is, and if the root of a tree is consecrated, so are its branches.

17 If some of the branches have been broken off, and you who were only a wild olive shoot have been grafted in, in place of them, and made to share the richness of the olive's root, you must not look down upon the
18 branches. If you do, remember that you do not support the root; the root supports you.

19 "But," you will say, "branches were broken off so that I could be grafted in!"

20 That is true; but it was for their want of faith that they were broken off, and it is through your faith that you stand where you do. You ought not to feel proud; you ought to be
21 afraid, for if God did not spare the natural branches, he will not spare you. Observe then the goodness and 22
the severity of God—severity to those who have fallen, but goodness to you, provided you abide by his goodness, for otherwise you in your turn will be pruned away. Those 23
others too, if they do not cling to their unbelief, will be grafted in, for God has the power to graft them in again. For if you were cut from a 24
wild olive and unnaturally grafted upon a cultivated one, how much easier it will be to graft them upon the olive to which they properly belong!

For to keep you from thinking too 25
well of yourselves, brothers, I do not want you to miss this secret, that only partial insensibility has come upon Israel, to last until all the heathen have come in, and then all 26
Israel will be saved, just as the Scripture says,

"The deliverer will come from Zion,
He will drive all ungodliness away from Jacob,
And this will be my agreement 27
with them,
When I take away their sins."

From the point of view of the good 28
news they are treated as enemies of God on your account; but from the point of view of God's choice, they are dear to him because of their forefathers, for God does not change his 29
his mind about those to whom he gives his blessings or sends his call. For just as you once disobeyed God, 30
but now have had mercy shown you, because they disobeyed, so they are 31

now disobedient in order that they in turn may experience the same mercy
32 as you. For God has made all men prisoners of disobedience so as to
33 have mercy upon them all. How inexhaustible God's resources, wisdom, and knowledge are! How unfathomable his decisions are, and how untraceable his ways!
34 "Who has ever known the Lord's thoughts, or advised him?
35 "Or who has advanced anything to him, for which he will have to be repaid?"
36 For from him everything comes; through him everything exists; and in him everything ends! Glory to him forever! Amen.

12 I appeal to you, therefore, brothers; by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God;
2 that is your rational worship. You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good, pleasing, and perfect.
3 By the favor that God has shown me, I would tell every one of you not to think too highly of himself, but to think reasonably, judging himself by the degree of faith God has al-
4 lowed him. For just as there are many parts united in our human bodies, and the parts do not all have
5 the same function, so, many as we are, we form one body through union with Christ, and we are individually
6 parts of one another. We have gifts that differ with the favor that God has shown us, whether it is that of preaching, differing with the measure of our faith, or of practical serv- 7
ice, differing in the field of service, or the teacher who exercises his 8
gift in teaching, the speaker, in his exhortation, the giver of charity, with generosity, the office-holder, with devotion, the one who does acts of mercy, with cheerfulness.
Your love must be genuine. Hate 9
what is wrong, and hold to what is right. Be affectionate in your love 10
for the brotherhood, eager to show one another honor, not wanting 11
in devotion, but on fire with the Spirit. Serve the Lord. Be happy in 12
your hope, steadfast in time of trouble, persistent in prayer. Supply 13
the needs of God's people, be unfailing in hospitality. Bless your per- 14
secutors; bless them; do not curse them. Rejoice with those who re- 15
joice, weep with those who weep.
Live in harmony with one another. 16
Do not be too ambitious, but accept humble tasks. Do not be conceited.
Do not pay anyone back with evil 17
for evil. See that you are above reproach in the eyes of everyone. If 18
possible, for your part, live peaceably with everybody. Do not take 19
your revenge, dear friends, but leave room for God's anger, for the Scripture says, "Vengeance belongs to me; I will pay them back, says the Lord." No! If your enemy is hun- 20
gry, feed him! If he is thirsty, give him something to drink! For if you do, you will heap burning coals upon

21 his head! Do not be conquered by
evil, but conquer evil with good.
13 Everyone must obey the authori-
ties that are over him, for no author-
ity can exist without the permission
of God; the existing authorities have
2 been established by him, so that any-
one who resists the authorities sets
himself in opposition to what God
has ordained, and those who oppose
him will bring down judgment upon
3 themselves. The man who does
right has nothing to fear from the
magistrates, as the wrongdoer has.
If you want to have no fear of the
authorities, do right, and they will
4 commend you for it, for they are
God's agents to do you good. But if
you do wrong you may well be
afraid, for they do not carry swords
for nothing. They are God's serv-
ants, to execute his wrath upon
5 wrongdoers. You must obey them,
therefore, not only to escape God's
6 wrath, but as a matter of principle,
just as you pay your taxes; they are
God's ministers, devoting them-
7 selves to this service. Pay them all
what is due them—tribute to the
man entitled to receive it, taxes to
the man entitled to receive them,
respect to the man entitled to it, and
8 honor to the man entitled to it. Owe
nobody anything—except the duty
of mutual love, for whoever loves
his fellow-men has fully satisfied the
9 Law. For the commandments, "You
must not commit adultery, You must
not murder, You must not steal, You
must not covet," and any other com-
mandments there are, are all summed
up in one saying, "You must love
your neighbor as you do yourself."
Love never wrongs a neighbor, and 10
so love fully satisfies the Law.

All this especially, because you 11
know this critical time and that it is
time for you to wake from your
sleep, for our salvation is nearer
to us now than when we first be-
lieved. The night is nearly over;
the day is at hand. So let us throw 12
aside the deeds of darkness, and put
on the armor of light. Let us live 13
honorably, as in the light of day, not
in carousing and drunkenness, or in
immorality and indecency, or in
quarreling and jealousy. But clothe 14
yourselves with the Lord Jesus
Christ, and do not think about grati-
fying your physical cravings.

Treat people who are overscrupu- **14**
lous in their faith like brothers; do
not criticize their views. One man's 2
faith allows him to eat anything,
while the overscrupulous man eats
nothing but vegetables. The man 3
who will eat anything must not look
down on the man who abstains from
some things, and the man who ab-
stains from them must not criticize
the one who does not, for God has
accepted him. Who are you to criti-
cize someone else's servant? It is for 4
his own master to say whether he
succeeds or fails; and he will succeed,
for the Master can make him do so.
One man thinks one day better than 5
another, while another thinks them
all alike. Everybody must be fully
convinced in his own mind. The 6
man who observes the day does it in

the Lord's honor. The man who eats does it in the Lord's honor, for he gives God thanks, and the man who abstains does it in the Lord's honor,
7 and gives him thanks. None of us lives only to himself, and none of us dies only to himself; if we live, we are responsible to the Lord, and if we die, we are responsible to him;
8 so whether we live or die, we belong
9 to the Lord. For Christ died and returned to life for the very purpose of being Lord of both the dead and the
10 living. What business have you to criticize your brother? What business have you to look down upon your brother? We shall all have to
11 stand before God for judgment. For the Scripture says,

"As surely as I live, says the Lord, every knee shall bend before me,
And every tongue shall make its confession to God."

12 So each one of us must give an account of himself to God.

13 Therefore let us not criticize one another any more. You must resolve instead never to put any hindrance or obstacle in your brother's way.
14 I know and as a follower of the Lord Jesus I am convinced that nothing is unclean in itself; a thing is unclean only to the man who regards it as un-
15 clean. For if your brother's feelings are hurt by what you eat, your life is not governed by love. You must not, by what you eat, ruin a man for
16 whom Christ died. The thing you have a right to do must not become
17 a cause of reproach. The Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace, and happiness through the possession of the holy Spirit. Who- 18
ever serves Christ in that way pleases God and gains the approval of men. Let us, therefore, keep be- 19
fore us whatever will contribute to peace and the development of one another. You must not, just for the 20
sake of food, undo the work of God. It is true, everything is clean, but it is wrong for a man to hurt the consciences of others by what he eats. The right thing to do is to eat no 21
meat at all and to drink no wine or do anything else if it hurts your brother's conscience. For your part, 22
you must keep the faith you have to yourself, as between God and you. He is a happy man who has no fault to find with himself in following the course that he approves, but the man 23
who has misgivings about eating, and then eats, is thereby condemned, for he is not following his convictions, and anything that does not rest on conviction is wrong.

It is the duty of us who are strong 15
to put up with the weaknesses of those who are immature, and not just suit ourselves. Every one of us 2
must try to please his neighbor, to do him good, and help in his development. Christ did not please himself, 3
but as the Scripture says, "The reproaches of those who reproach you have fallen on me." For everything 4
that was written in earlier times was written for our instruction, so that by being steadfast and through the

encouragement the Scriptures give,
5 we might hold our hope fast. May
God, from whom steadfastness and
encouragement come, give you such
harmony with one another, in fol-
lowing the example of Christ Jesus,
6 that you may praise the God and
Father of our Lord Jesus Christ with
one accord and one voice.
7 Therefore, treat one another like
brothers, in God's honor, just as
8 Christ has treated you. I hold that
Christ has become an agent of cir-
cumcision to show God's truthful-
ness in carrying out the promises
9 made to our forefathers, and causing
the heathen to praise God for his
mercy; as the Scripture says,

"I will give thanks to you for this
among the heathen,
And sing in honor of your
name."

10 And again,

"Rejoice, you heathen, with his
people!"

11 And again,

"Praise the Lord, all you heathen,
And let all nations sing his
praises."

12 Again Isaiah says,

"The descendant of Jesse will
come,
The one who is to rise to rule the
heathen;
The heathen will set their hopes
on him."

13 May God, the source of hope, fill
you with perfect happiness and peace
in your faith, so that you may have
overflowing hope through the power
of the holy Spirit.

14 For my part, as far as you are con-
cerned, my brothers, I am convinced
that you are already full of goodness
of heart, endowed with perfect
knowledge, and well qualified to in-
15 struct one another. But, just to re-
fresh your memories, I have written
you pretty boldly on some points,
because of the favor God has shown
16 me in making me a minister of Christ
Jesus among the heathen, to act as a
priest of God's good news, to see
that the heathen are an acceptable
sacrifice, consecrated by the holy
17 Spirit. So as a follower of Christ
Jesus I have reason to be proud of
18 my work for God. For I will venture
to speak only of what Christ has ac-
complished through me in winning
the heathen to obedience, by word
19 and action, by the force of signs and
marvels, and by the power of the
holy Spirit, with the result that I
have completed the preaching of the
good news of Christ all the way from
20 Jerusalem around to Illyricum. In all
this it has been my ambition to
preach the good news only where
Christ's name was unknown, so as
not to build on foundations other
21 men had laid. As the Scripture says,

"They who have never been told
of him will see,
And they who have never heard
will understand!"

22 This is why I have so often been
prevented from coming to see you.
23 But now there is no more work for
me in this part of the world, and as I

have had a great desire for many
24 years to come to see you, when I go
to Spain I hope to see you on my way
there, and to have you see me off on
my journey, after I have enjoyed
25 being with you for a while. Just now
I am starting for Jerusalem, to take
26 help to God's people. For Macedonia
and Greece have determined to make
a contribution for the poor among
27 God's people in Jerusalem. They de-
termined to do it, and they really
are indebted to them, for if the
heathen have shared their spiritual
blessings, they ought to do them a
28 service in material ways. So when I
have finished this matter, and seen
this contribution safely into their
possession, I will start for Spain,
29 and come to you on the way, and I
know that when I do come to see
you, I will come with Christ's
fullest blessing.

30 I beg you, brothers, for the sake
of our Lord Jesus Christ, and of the
love that the Spirit inspires, join me
in most earnest prayer to God for
31 me. Pray that I may escape from
those in Judea who are disobedient,
and that the help I am taking to Jeru-
salem may be well received by God's
32 people, so that, if it is God's will,
I may come with a glad heart to see
33 you and enjoy a visit with you. God
who gives peace be with you all!
Amen.

16 I want to introduce to you our
sister Phoebe, who is a helper in the
2 church at Cenchreae. Welcome her
as a Christian, as God's people
should welcome one another, and
give her whatever help she may need
from you. For she has herself been
a protector of many, including my-
self.

Remember me to Prisca and 3
Aquila, my fellow-workers in the
cause of Christ Jesus, who risked 4
their necks to save my life. Not only
I but also all the churches among the
heathen thank them. Remember me 5
also to the church that meets at their
house. Remember me to my dear
Epaenetus, who was the first man in
Asia to turn to Christ. Remember 6
me to Mary, who has worked so
hard for you. Remember me to 7
Andronicus and Junias, my fellow-
countrymen, who went to prison
with me. They are noted men among
the missionaries, and they became
Christians before I did. Remember 8
me to Ampliatus, my dear Christian
friend. Remember me to Urbanus, 9
our fellow-worker in Christ's cause,
and to my dear Stachys. Remember 10
me to that veteran Christian, Apel-
les. Remember me to those who be-
long to the household of Aristobulus.
Remember me to my fellow-coun- 11
tryman, Herodion. Remember me
to the Christians in the household
of Narcissus. Remember me to Try- 12
phaena and Tryphosa, those hard
workers in the Lord's cause. Re-
member me to my dear Persis, who
has worked so hard for the Lord.
Remember me to Rufus, that emi- 13
nent Christian, and to his mother,
who has been a mother to me. Re- 14
member me to Asyncritus, Phlegon,
Hermes, Patrobas, Hermas, and the

15 brothers who meet with them. Remember me to Philologus and Julia, to Nereus and his sister, and to Olympas, and all God's people who
16 meet with them. Greet one another with a sacred kiss. All the churches of Christ wish to be remembered to you.

17 I beg you, brothers, to be on the watch for those who introduce divisions and difficulties, in opposition to the instruction that you were
18 given, and to avoid them. Such men are not serving our Lord Christ, but their own base passions, and with their plausible and flattering talk they deceive simple-minded people.
19 Everyone has heard of your obedience, and I am very happy about you, but I want you to be wise about what is good and guileless
20 about what is bad. And God, who is the source of peace, will soon crush Satan under your feet.

The blessing of our Lord Jesus be with you.

21 My fellow-worker, Timothy, wishes to be remembered to you, and so do Lucius, Jason, and Sosipater, my fellow-countrymen. I,
22 Tertius, who write this letter, wish to be remembered to you as a fellow-Christian. My host, Gaius, the host
23 of the whole church, wishes to be remembered to you. Erastus, the city-treasurer, and our brother Quartus wish to be remembered to you.

25 To him who can make you strong by the good news I bring and the preaching about Jesus Christ, through the disclosure of the secret kept back for long ages but now revealed,
26 and at the command of the eternal God made known through the writings of the prophets to all the heathen, to lead them to obedience and
27 faith—to the one wise God be glory forever through Jesus Christ. Amen.

The FIRST LETTER TO The CORINThIANS

1 PAUL, by the will of God called as an apostle of Jesus Christ, and our brother Sos-
2 thenes, to the church of God at Corinth, to those who are consecrated by union with Christ Jesus, and called as God's people, like all those anywhere who call on the name of Jesus Christ, their Lord
3 as well as ours; God our Father and the Lord Jesus Christ bless you and give you peace.

4 I am always thanking God about you, for the blessing God has given
5 you through Christ Jesus. For you have grown rich in everything through union with him—in power of expression and in capacity for
6 knowledge. So your experience has confirmed the testimony that I bore
7 to Christ, and there is no gift that you lack even while you are waiting for our Lord Jesus Christ to re-
8 appear, and at the Day of our Lord Jesus Christ he will insure your com-
9 plete vindication. God can be depended on, and it was he who called you to this fellowship with his Son, Jesus Christ our Lord.

10 But I urge you all, brothers, for the sake of our Lord Jesus Christ, to agree in what you say, and not to allow factions among you, but to be perfectly united in mind and judgment. For I have been informed, my 11
brothers, by Chloe's people, that quarrels are going on among you. What I mean is this, that one of you 12
says, "I am a follower of Paul," another, "And I, of Apollos," another, "And I, of Cephas," and another, "And I, of Christ!" Christ has been 13
divided up! But was it Paul who was crucified for you? Or were you baptized in the name of Paul? I am 14
thankful that I never baptized any of you except Crispus and Gaius, so that no one could say that you 15
were baptized in my name. And I 16
did baptize the members of the household of Stephanas too; I do not know whether I baptized anyone else besides. For Christ did not send 17
me to baptize, but to preach the good news—but not with fine language, or the cross of Christ might seem an empty thing.

For to those who are on the way 18
to destruction, the story of the cross is nonsense, but to us who are to be saved, it means all the power of God. For the Scripture says, 19

"I will destroy the wisdom of the wise,

And I will thwart the shrewdness of the shrewd!"

20 Where now is your philosopher? Your scribe? Your reasoner of today? Has not God made a fool of the world's wisdom?

21 For since in God's providence the world with all its wisdom did not come to know God, God chose, through the folly of the gospel message, to save those who had faith in 22 him. For Jews insist upon miracles, 23 and Greeks demand philosophy, but we proclaim a Christ who was crucified—an idea that is revolting to Jews and absurd to the heathen, 24 but to those whom God has called, whether they are Jews or Greeks, a Christ who is God's power and 25 God's wisdom. For God's folly is beyond the wisdom of men, and God's weakness is beyond their strength.

26 For consider, brothers, what happened when God called you. Not many of you were what men call wise, not many of you were influential, not many were of high birth. 27 But it was what the world calls foolish that God chose to put the wise to shame with, and it was what the world calls weak that God chose to 28 shame its strength with, and it was what the world calls low and insignificant and unreal that God chose 29 to nullify its realities, so that in his presence no human being might 30 have anything to boast of. But you are his children, through your union with Christ Jesus, whom God has made our wisdom—our uprightness and consecration and redemption, so 31 that, as the Scripture says, "Let him who would boast, boast of the Lord!"

2 So when I came to you, brothers, I did not come and tell you the secret purpose of God in superior, philosophical language, for I resolved, 2 while I was with you, to forget everything but Jesus Christ and his crucifixion. For my part, I came 3 among you in weakness and with a great deal of fear and trembling, and 4 my teaching and message were not put in plausible, philosophical language, but they were attended with convincing spiritual power, so that 5 your faith might rest, not on human philosophy, but on the power of God.

Yet there is a wisdom that we im- 6 part when we are with people who have a mature faith, but it is not what this world calls wisdom, nor what the authorities of this world, doomed as they are to pass away, would call so. But it is a mysterious, divine wis- 7 dom that we impart, hitherto kept secret, and destined by God before the world began for our glory. It is 8 a wisdom unknown to any of the authorities of this world, for otherwise they would never have crucified our glorious Lord. But, as the 9 Scripture says, there are things

"Which no eye ever saw and no ear ever heard,
And never occurred to the human mind,
Which God has provided for those who love him."

For God revealed them to us through 10

his Spirit, for the Spirit fathoms everything, even the depths of God
11 himself. For what human being can understand a man's thoughts, except the man's own spirit within him? Just so no one understands the thoughts of God but the Spirit of
12 God. But the Spirit we have received is not that of the world, but the Spirit that comes from God, which we have to make us realize the blessings God has given us.
13 These disclosures we impart, not in the set phrases of human philosophy, but in words the Spirit teaches, giving spiritual truth a spiritual form.
14 A material man will not accept what the Spirit of God offers. It seems mere folly to him, and he cannot understand it, because it takes spirit-
15 ual insight to see its true value. But the spiritual man is alive to all true values, but his own true value no un-
16 spiritual man can see. For who has ever known the Lord's thoughts, so that he can instruct him? But we share the thoughts of Christ.

3 So, for my part, brothers, I could not treat you as spiritual persons; I had to treat you just as creatures of flesh and blood, as babies in Chris-
2 tian living. I fed you with milk, not solid food, for you were not ready for it.

3 Why, you are not ready for it now, for you are still worldly. For when there are still jealousy and quarrels among you, are you not worldly and living on a merely hu-
4 man level? For when one man says, "I am a follower of Paul," and another, "I am a follower of Apollos," are you not simply human? What is Apollos? Or what is Paul? Just servants through whom you came to have faith, as the Lord gave each of us opportunity. I did the planting, 5 6
Apollos the watering, but it was God who made the plants grow. So neither the planter nor the waterer counts for anything, but only God who makes the plants grow. The 7 8
planter and the waterer are all one, though each of us will be paid for his own work. For we are fellow- 9
laborers for God, and you are God's farm, God's building.

Like an expert builder, I laid a 10
foundation, as God commissioned me to do, and now someone else is building upon it. But let everyone be 11
careful how he does so. For no one can lay any other foundation than the one that is laid, that is, Jesus Christ himself. And whether one uses gold 12
or silver or costly stone in building on the foundation, or wood or hay or straw, the quality of everyone's work will appear, for the Day will 13
show it. For the Day will break in fire, and the fire will test the quality of everyone's work. If what a man 14
has built on the foundation stands the test, he will have his pay. If a 15
man's work is burned up, he must stand the loss, though he himself will be saved, but as one who has passed through the fire.

Do you not know that you are 16
God's temple and that God's Spirit makes its home in you? If anyone 17
destroys the temple of God, God

will destroy him. For the temple of God is sacred, and that is what you are.

18 Let no one of you deceive himself. If any one of you imagines that he is wiser than the rest of you, in what this world calls wisdom, he had better become a fool, so as to become 19 really wise. For this world's wisdom is foolishness to God. For the Scripture says, "He who catches the wise 20 with their own cunning," and "The Lord knows that the deliberations of 21 the wise are fruitless." So no one 22 should boast about men. For it all belongs to you—Paul, Apollos, Cephas, the world, life, death, the present, the future—all of it belongs to 23 you. But you belong to Christ, and Christ belongs to God.

4 The right way for a man to think of us is as Christ's servants, and managers authorized to distribute 2 the secret truths of God. Now further, what is always demanded of managers is that they can be de- 3 pended on. I for my part care very little about being examined by you or by any human court. I do not even offer myself for investigation. 4 For while my conscience does not trouble me at all, that does not prove that I am innocent. It is the Lord 5 who must examine me. Do not form any premature judgments, therefore, but wait until the Lord comes back. For he will light up the darkness that now hides things and show what the motives in people's minds are, and then everyone will get from God the praise he deserves.

Now, brothers, for your benefit I 6 have applied all this only to Apollos and myself, by using us as illustrations to teach you the old lesson, "Never go beyond the letter," and to keep any of you from boasting of one teacher at the expense of another. For who sees anything special 7 in you? And what have you got that you have not been given? But if it has been given you, why do you boast as though it had not been? Are 8 you satisfied already? Have you become rich already? Have you entered your kingdom without waiting for us? I wish you had entered it, so that we might share it with you! For 9 it seems to me, God has exhibited us apostles at the very end of the procession, like the men condemned to die in the arena. For we have become a spectacle to the whole universe, angels as well as men. We are made 10 fools of, for the sake of Christ, while you are men of sense, through being united with him. We are weak, you are strong. You are distinguished, we are despised. To this day we have 11 gone hungry, thirsty, and shabby; we have had rough usage, we have had no home, we have worked with 12 our hands for a living. When people 13 abuse us, we bless them, when they persecute us, we put up with it, when they slander us, we try to conciliate them. We have come to be like the scum of the earth, the dregs of the world, and we are so now.

I do not write this to you to make 14 you ashamed, but to instruct you as my dear children. For no matter how 15

many guides you may have in the Christian life, you will not have many fathers, for in this matter of union with Christ, I became your father, through preaching the good
16 news to you. So I urge you, follow
17 my example. This is why I have sent Timothy to you. He is a dear child of mine, in the service of the Lord, and one on whom you can depend, and he will help you to keep in mind my methods in the service of Christ Jesus, which I follow everywhere in every church.

18 Some of you seem to think that I am not coming to visit you, and are
19 putting on airs about it. But I am coming very soon to see you, if the Lord is willing, and then I will find out, not what these conceited people have to say, but what they can actu-
20 ally do. For the Kingdom of God is not a matter of words but of power.
21 Which will you have? Shall I come to you with a stick, or in a loving and gentle spirit?

5 Immorality is actually notorious among you, and immorality of a kind unknown even among the heathen—that a man has taken his father's
2 wife. And can you put on airs, instead of being overwhelmed with grief at having to expel from your number the man who has done this?
3 For my part, though I have been absent from you in person, I have been present with you in spirit, and as thus present I have already passed judgment upon the man who has
4 done this, and meeting with you in spirit, with the power of our Lord Jesus, by the authority of our Lord Jesus I have handed the man over to Satan, for his physical destruction, in order that his spirit may be saved on the Day of the Lord. Certainly this is nothing for you to boast of. Do you not know that a little yeast will affect all the dough? You must 7
clean out the old yeast and become fresh dough, free from the old as you really are. For our Passover lamb is already sacrificed; it is Christ himself. So let us keep the 8
festival, not with old yeast nor with the yeast of vice and wickedness, but with the unleavened bread of purity and truth.

I wrote you in my letter not to 9
associate with immoral people—not 10
that you are to have nothing whatever to do with the immoral people of the world, any more than with its greedy and grasping people or its idolaters, for then you would have to leave the world altogether. What 11
I meant was that you are not to associate with anyone who is supposed to be a Christian brother, and yet is immoral or greedy or idolatrous or abusive or drunken or grasping—with such a person you must not even eat. For what have I to do with 12
judging outsiders? Is it not your part to judge those who are inside the church, and God's, to judge those who are outside? Drive the wrong- 13
doer out from among you.

When one of you has a disagree- 6
ment with his neighbor, does he dare to bring the matter before a heathen court, instead of laying it before

2 God's people? Do you not know that
God's people are to be the judges of
the world? And if the world is to
come before you for judgment, are
you unfit to decide the most trivial
3 cases? Do you not know that we are
to be the judges of angels, to say
4 nothing of ordinary matters? If then
you have ordinary matters to be
settled, will you submit them for
judgment to men who are nothing
5 in the church? I ask it to shame you.
Has it come to this, that there is not
a single wise man among you who
could settle a disagreement between
6 one brother and another, but one
brother has to go to law with an-
other, and before unbelievers too?
7 Having lawsuits with one another at
all means your utter failure, to begin
with. Why not rather be wronged?
8 Why not rather be robbed? But it is
you who wrong and rob others, and
9 your own brothers at that! Do you
not know that wrongdoers will not
have any share in God's kingdom?
Do not let anyone mislead you. Peo-
ple who are immoral or idolaters or
adulterers or sensual or given to un-
10 natural vice or thieves or greedy—
drunkards, abusive people, robbers
—will not have any share in God's
11 kingdom. Some of you used to be
like that; but you have washed it all
away, you have been consecrated,
you have become upright, by the
power of our Lord Jesus Christ and
through the Spirit of our God.

12 I may do anything I please, but
not everything I may do is good for
me. I may do anything I please; but
I am not going to let anything master
me. It is true, food is meant for the 13
stomach, and the stomach for the
food, but God will put an end to both
of them. But the body is not meant
for immorality, but for the service
of the Lord, and the Lord is for the
body to serve. And as God raised 14
the Lord to life, he will raise us also
by his power. Do you not know that 15
your bodies are parts of Christ's
body? Am I then to take away from
Christ parts of his body and make
them parts of a prostitute's? Never!
Or do you not know that a man 16
who has to do with a prostitute
makes one body with her? For "The
two," says the Scripture, "shall be-
come physically one." But whoever 17
is united with the Lord is one with
him in spirit. Fly from immorality! 18
Any other sin a man commits is
something outside his body, but the
immoral man sins against his own
body. Or do you not know that your 19
body is a temple of the holy Spirit
that is within you, which you have
received from God? Besides, you are
not your own; you have been bought 20
and paid for. Therefore, honor God
with your bodies.

As to the matters of which you 7
wrote me, it is an excellent thing for
a man to remain unmarried. But 2
there is so much immorality that
every man had better have a wife of
his own, and every woman a husband
of her own. The husband must give 3
his wife what is due her, and the wife
must do the same by her husband. A 4
wife cannot do as she likes with her

own person; it is her husband's; and in the same way a husband cannot do as he likes with his own person; it is
5 his wife's. You must not refuse each other what is due, unless you agree to do so for a while, to devote yourselves to prayer, and then to come together again, so that Satan may not tempt you through your lack of self-
6 control. But I mean this as a con-
7 cession, not a command. I should like to have everyone be just as I am myself; but each one has his own special gift from God, one of one kind, and one of another.

8 To all who are unmarried and to widows, I would say this: It is an excellent thing if they can remain
9 single as I am. But if they cannot control themselves, let them marry. For it is better to marry than to be
10 on fire with passion. To those already married my instructions are—and they are not mine, but the Lord's—that a wife is not to separate from
11 her husband. If she does separate, she must remain single or else become reconciled to him. And a husband
12 must not divorce his wife. To other people I would say, though not as Christ's command, if a Christian has a wife who is not a believer, and she is willing to live with him, he must
13 not divorce her, and a woman who has a husband who is not a believer, but is willing to live with her, must
14 not divorce her husband. For the husband who is not a believer is consecrated through union with his wife, and the woman who is not a believer is consecrated through union with her Christian husband, for otherwise your children would be unblest, but, as it is, they are consecrated. But if 15
the one who is not a believer wishes to separate, let the separation take place. In such cases the brother or sister is not a slave; God has called you to live in peace. For how do you 16
wives know whether you will save your husbands? Or how do you husbands know whether you will save your wives?

Only, everyone must continue in 17
the station which the Lord has appointed for him, and in which he was when God's call came to him. This is the rule I make in all the churches. If a man was circumcised 18
when he was called, he must not try to alter it. If a man was uncircumcised when he was called, he must not have himself circumcised. Being 19
circumcised or being uncircumcised does not make any difference; all that matters is keeping God's commands. Everyone ought to remain in 20
the station in which he was called. If 21
you were a slave when you were called, never mind. Even if you can gain your freedom, make the most of your present condition instead. For 22
a slave who has been called to union with the Lord is a freedman of the Lord, just as a free man who has been called is a slave of Christ. You 23
have been bought and paid for; you must not let yourselves become slaves to men. Brothers, everyone 24
must remain in fellowship with God in the station in which he was called.

About unmarried women I have 25

no command of the Lord to give you, but I will give you my opinion as that of one on whom through the Lord's mercy you can depend.

26 This, then, is my opinion in view of the present distress—that it is a good thing for a man to remain just as he is. If you are united to a wife, 27 do not seek to be released. If you 28 are not, do not seek a wife. But if you do marry, there is no sin in that. And if a girl marries, it is no sin. But those who marry will have worldly trouble, which I would like 29 to spare you. But this I do say, brothers. The appointed time has grown very short. From this time on those who have wives should live as 30 though they had none, and those who mourn as though they did not mourn, and those who are glad as though they were not glad, and those who buy anything as though they did not 31 own it, and those who mix in the world, as though they were not absorbed in it. For the present shape of 32 the world is passing away. I want you to be free from all anxiety. An unmarried man is concerned about the Lord's work, and how he can 33 please the Lord. A married man is concerned about worldly affairs, and how he can please his wife, and 34 so his interests are divided. An unmarried woman or a girl is concerned about the Lord's work, so as to be consecrated in body and spirit, but the woman who marries is concerned with worldly affairs, and how she 35 can please her husband. It is for your benefit that I say this, not to put a halter on you, but to promote good order, and to secure your undivided devotion to the Lord.

36 But if a man thinks he is not acting properly toward the girl to whom he is engaged, if his passions are too strong and that is what ought to be done, let him do as he pleases; it is no sin; let them be married. 37 But a man who has definitely made up his mind, under no constraint of passion but with full self-control, and who has decided in his own mind to keep her as she is, will be doing what is 38 right. So the man who marries her does what is right, and the man who refrains from doing so does even better.

39 A wife is bound to her husband as long as he lives. If her husband dies, she is free to marry anyone she pleases so long as he is a Christian. 40 But she will be happier, in my judgment, if she remains as she is, and I think I have God's spirit as well as other people.

8 About food that has been offered to idols, it is true, as you say, that we all have some knowledge on that matter. Knowledge gives people airs; 2 love is what builds up character. If a man thinks he has acquired some knowledge, he does not yet know it 3 as well as he ought to know it. But if one loves God, one is known by 4 him. As to eating things, then, that have been offered to idols, we all know that no idol has any real existence, and that there is no God but 5 one. For supposing there are so-called gods in heaven or on earth—

and indeed there are plenty of such
6 gods and lords—yet for us there is
just one God, the Father, who is the
source of all things, and for whom
we live, and just one Lord, Jesus
Christ, through whom everything
was made and through whom we
7 live. But it is not everyone that has
this knowledge; for some, through
being long accustomed to idols, still
eat meat that has been sacrificed to
them as really offered to an idol, and
their consciences, being oversensi-
8 tive, are troubled. But food is not
going to affect our standing with
God. We are none the worse if we
do not eat it, and none the better if
9 we do. But you must take care that
this right of yours does not prove
a hindrance to the overscrupulous.
10 For if somebody sees you, who have
this knowledge, attending a dinner
in an idol's temple, will not he, with
his sensitive conscience, be led to eat
11 meat that is offered to idols? For this
overscrupulous brother, for whom
Christ died, is ruined by what you
12 call your knowledge. But in sinning
against your brothers in this way and
wounding their too scrupulous con-
sciences, you are really sinning
13 against Christ. Therefore, if what I
eat makes my brother fall, I will
never eat meat again, rather than
make my brother fall.

9 Am I not free? Am I not an apos-
tle? Have I not seen Jesus our Lord?
Are you not the product of my work
2 in the Lord's service? If I am not an
apostle to other people, I certainly
am one to you, for you yourselves,
in your relation to the Lord, are the
certificate of my apostleship.

My answer to those who want to 3
investigate me is this: Have we not 4
a right to our food and drink? Have 5
we not a right to take a Christian
wife about with us, like the rest of
the apostles and the Lord's broth-
ers and Cephas? Or is it only Bar- 6
nabas and I that have no right to
give up working for a living? What 7
soldier ever pays his expenses out of
his own pay? Who plants a vineyard
and does not eat any of the grapes?
Who tends a flock and does not get
any of the milk? Am I saying only 8
what men say? Does the Law not
say so too? For in the Law of 9
Moses it reads, "You shall not muz-
zle an ox that is treading out the
grain." Is it about the oxen that God
is concerned? Is he not clearly speak- 10
ing in our interest? Of course this
law was written in our interest, be-
cause the plowman ought to plow,
and the thresher to thresh, in the
expectation of sharing in the crop.
If it was we who sowed the spiritual 11
seed among you, is it too much if
we reap material benefits from you?
If others enjoy such rights over you, 12
have we not a still better claim? But,
you say, we have never availed our-
selves of this right. No, we will
stand anything rather than put any
hindrance in the way of the good
news of the Christ. Do you not know 13
that those who do the work about
the Temple get their living from the
Temple, and those who attend to the
altar divide the sacrifices with the

14 altar? In just that way the Lord directed that those who preach the good news should get their living
15 from it. But I have not availed myself of any of these rights. And I am not writing this now so that I may become an illustration of this; I had rather die than do that. No one shall
16 deprive me of this boast of mine. As far as preaching the good news is concerned, that is nothing for me to boast of, for I cannot help doing it.
17 For I am ruined if I do not preach. For if I do it of my own accord, I have my pay, but if I do it because I must, it is still a responsibility that
18 I am charged with. What pay then do I get? Why, that in my preaching I can offer the good news without cost, and so not take full advantage of my rights as a preacher.
19 Though I am free from anyone's control, I have made myself everyone's slave, so as to win over all the
20 more. To the Jews I have become like a Jew, to win Jews over; to men under the Law I have become like a man under the Law, though I am not myself under the Law, so as to win over those who are under the Law.
21 To those who have no law I have become like a man without any law—though I am not without the law of God, but under the law of Christ—so as to win over those who are with-
22 out any law. To the overscrupulous I have become overscrupulous, so as to win the overscrupulous; I have become everything to everybody, so as by all means to save some of them.
23 And I do it all for the sake of the good news, so that I may share in its blessings along with the rest.

Do you not know that in a race the 24
runners all compete, but only one wins the prize? That is the way you must run, so as to win. Any man who 25
enters an athletic contest goes into strict training, to win a wreath that will soon wither, but the one we compete for will never wither. So 26
that is the way I run, unswervingly. That is the way I fight, not punching the air. But I beat and bruise my 27
body and make it my slave, so that after I have called others to the contest I may not be disqualified myself.

For I would not have you forget, 10
brothers, that though our forefathers were all protected by the cloud, and all passed safely through the sea, and in the cloud and the sea all, as it 2
were, accepted baptism as followers of Moses, and all ate the same super- 3
natural food and drank the same 4
supernatural drink—for they used to drink from a supernatural rock which attended them, and the rock was really Christ—still most of them 5
disappointed God, for they were struck down in the desert.

Now these things happened to 6
warn us, so that we should not long for what is evil as they did. You must 7
not become idolaters, like some of them, for the Scripture says, "The people sat down to eat and drink and got up to dance." Let us not practice 8
immorality, like some of them, twenty-three thousand of whom fell dead in one day. Let us not try the 9

Lord's patience too far, as some of them did, for they were killed for it
10 by the snakes. You must not grumble, as some of them did, for they were destroyed for it by the destroying
11 angel. These things happened to them as a warning to others, but they were written down to instruct us, in whose days the ages have reached their climax.

12 So the man who thinks he can stand must be on his guard against a
13 fall. It is no superhuman temptation that you have had. And God can be depended on not to let you be tried beyond your strength, but when temptation comes, to give you a way out of it, so that you can withstand it.

14 Therefore, my dear brothers, have nothing to do with the worship of idols. I appeal to your good sense.
15 Make up your minds about what I
16 say. Does not the consecrated cup which we bless mean that in drinking it we share in the blood of Christ? Does not the bread that we break mean that in eating it we share
17 in the body of Christ? Because there is one loaf, we, many as we are, are one body, for we all share the
18 one loaf. Think of the Israelites' practices. Do not those who eat what is sacrificed have fellowship at
19 the sacrificial altar? What am I saying then? That there is any such thing as being offered to an idol, or
20 any such thing as an idol? No, but that what the heathen sacrifice they offer to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the 21
cup of the Lord and the cup of demons. You cannot eat at the table of the Lord and at the table of demons. Or are we trying to arouse 22
the Lord to jealousy? Are we stronger than he is?

We are free to do anything, but 23
not everything is good for us. We are free to do anything, but not everything builds up character. No one 24
should look after his own advantage but after that of his neighbor.

Eat anything for sale in the meat 25
market without raising any question, as far as conscience is concerned, for the earth and everything 26
in it belong to the Lord. If one of the 27
unbelievers invites you to dinner, and you wish to go, eat whatever is served, without raising any question, as far as conscience is concerned. But if someone says to you, "This 28
meat has been offered in sacrifice," let it alone, on account of the man who told you and his conscientious scruples; his scruples, I say, not 29
yours. For why should my liberty of action be limited by another's scruples? If I give thanks for what I eat, 30
why should I be denounced for eating what I give thanks over?

So whether you are eating or 31
drinking or doing anything else, do it all to the honor of God. You must 32
not be hindrances to Jews or Greeks or to the church of God either, just 33
as I for my part try to please everyone in all I do, not aiming at my own advantage, but at that of people generally, in order that they may be

11 saved. Follow my example in this,
as I am following Christ's.
2 I appreciate your always remem-
bering me, and your standing by the
things I passed on to you, just as you
3 received them. But I want you to
understand that Christ is the head of
every man, while a woman's head is
her husband, and Christ's head is
4 God. Any man who offers prayer or
explains the will of God with any-
thing on his head disgraces his head,
5 and any woman who offers prayer or
explains the will of God bareheaded
disgraces her head, for it is just as
though she had her head shaved.
6 For if a woman will not wear a veil,
let her cut off her hair too. But if it
is a disgrace for a woman to have
her hair cut off or her head shaved,
7 let her wear a veil. For a man ought
not to wear anything on his head, for
he is the image of God and reflects
his glory; while woman is the re-
8 flection of man's glory. For man was
not made from woman, but woman
9 from man, and man was not created
for woman, but woman was for
10 man. That is why she ought to wear
upon her head something to symbol-
ize her subjection, on account of the
11 angels, if of nobody else. But in
union with the Lord, woman is not
independent of man nor man of
12 woman. For just as woman was
made from man, man is born of
woman, and it all really comes from
13 God. Judge for yourselves. Is it
proper for a woman to offer prayer
to God with nothing on her head?
14 Does not nature itself teach you that
for a man to wear his hair long is de-
grading, but a woman's long hair is 15
her pride? For her hair is given her
as a covering. But if anyone is dis- 16
posed to be contentious about it, I
for my part recognize no other prac-
tice in worship than this, and neither
do the churches of God.

But while I am on this subject, 17
I cannot approve of your meetings,
because they are doing you more
harm than good. For, in the first 18
place, when you meet as a congrega-
tion, I hear that you divide into
sets, and in a measure I believe it.
Doubtless there must be parties 19
among you, if those who are right
are to be recognized among you.
So when you hold your meetings it 20
is not the Lord's Supper that you eat,
for each of you hurries to get his 21
own supper and eat it, and one goes
hungry while another gets drunk.
Have you no houses to eat and drink 22
in? Or do you mean to show your
contempt for the church of God,
and to humiliate those who have
nothing? What can I say to you?
Can I approve of you? Not in this
matter certainly. For I myself re- 23
ceived from the Lord the account
that I passed on to you, that the
Lord Jesus the night he was betrayed
took some bread and gave thanks for 24
it and then broke it in pieces, saying,
"This is my body which takes your
place. Do this in memory of me."
He took the cup, too, after supper, 25
in the same way, saying, "This cup
is the new agreement ratified by my
blood. Whenever you drink it, do so

26 in memory of me." For until the
Lord comes back, every time you eat
this bread and drink from the cup,
27 you proclaim his death. Hence any-
one who eats the bread or drinks
from the Lord's cup in a way that is
unworthy of it will be guilty of pro-
faning the body and the blood of the
28 Lord. A man should examine him-
self, and only when he has done so
should he eat the bread or drink from
29 the cup. For anyone who eats and
drinks, eats and drinks a judgment
upon himself if he does not recognize
30 the body. This is why many of you
are sick and ill and a number have
31 fallen asleep. But if we recognized
our own condition, we would not
32 incur this judgment. But since we
do incur it, we are disciplined by the
Lord, so that we may not be con-
33 demned along with the world. So,
my brothers, when you come to-
gether to eat, wait for one another.
34 If anyone is hungry, let him eat at
home, so that your meetings may
not bring down a judgment upon
you. The details I will settle when I
come.

12 About spiritual gifts, brothers, I
do not want you to be misinformed.
2 You know that when you were
heathen you would stray off, as im-
pulse directed, to idols that could not
3 speak. Therefore, I must tell you
that no one who is speaking under
the influence of the Spirit of God
ever says, "Curse Jesus!" and no
one can say, "Jesus is Lord!" with-
out being under the influence of the
holy Spirit.

Endowments vary, but the Spirit 4
is the same, and forms of service 5
vary, but it is the same Lord who is
served, and activities vary, but God 6
who produces them all in us all is the
same. Each one is given his spiritual 7
illumination for the common good.
One man receives through the Spirit 8
the power to speak wisely, another,
by the same Spirit, receives the
power to express knowledge, an- 9
other, from his union with the same
Spirit receives faith, another, by one
and the same Spirit, the ability to
cure the sick, another, the work- 10
ing of wonders, another, inspiration
in preaching, another, the power of
distinguishing the true Spirit from
false ones, another, various ecstatic
utterances, and another, the ability
to explain them. These are all pro- 11
duced by one and the same Spirit,
and apportioned to each of us just as
the Spirit chooses.

For just as the body is one and yet 12
has many parts, and all the parts of
the body, many as they are, form
one body, so it is with Christ. For 13
we have all—Jews or Greeks, slaves
or free men—been baptized in one
spirit to form one body, and we
have all been saturated with one
Spirit. For the body does not consist 14
of one part but of many. If the foot 15
says, "As I am not a hand, I am not
a part of the body," that does not
make it any less a part of the body.
And if the ear says, "As I am not an 16
eye, I am not a part of the body,"
that does not make it any less a part
of the body. If all the body were eye, 17

how would we hear? If it were all
ear, how could we have a sense of
18 smell? As it is, God has arranged
the parts, every one of them in the
19 body as he wished them to be. If
they were all one part, where would
20 the body be? As it is, there are many
21 parts, but one body. The eye cannot
say to the hand, "I do not need you,"
or the head to the feet, "I do not need
22 you." On the contrary, the parts of
the body that are considered most
23 delicate are indispensable, and the
parts of it that we think common,
we dress with especial care, and our
unpresentable parts receive especial
attention which our presentable parts
24 do not need. God has so adjusted
the body and given such especial
25 distinction to its inferior parts that
there is no clash in the body, but its
parts all alike care for one another.
26 If one part suffers, all the parts share
its sufferings. If a part has honor
done it, all the parts enjoy it too.
27 Now you are Christ's body, and
28 individually parts of it. And God has
placed people in the church, first as
apostles, second as inspired preach-
ers, third as teachers, then wonder-
workers; then come ability to cure
the sick, helpfulness, administration,
29 ecstatic speaking. Is everyone an
apostle? Is everyone an inspired
preacher? Is everyone a teacher? Is
30 everyone a wonder-worker? Is ev-
eryone able to cure the sick? Can
everyone speak ecstatically? Can
everyone explain what it means?
31 But you must cultivate the higher
endowments.

I will show you a far better way. **13**
If I can speak the languages of men
and even of angels, but have no love,
I am only a noisy gong or a clashing
cymbal. If I am inspired to preach 2
and know all the secret truths and
possess all knowledge, and if I have
such perfect faith that I can move
mountains, but have no love, I am
nothing. Even if I give away every- 3
thing I own, and give myself up, but
do it in pride, not love, it does me no
good. Love is patient and kind. Love 4
is not envious or boastful. It does not 5
put on airs. It is not rude. It does not
insist on its rights. It does not be-
come angry. It is not resentful. It is 6
not happy over injustice, it is only
happy with truth. It will bear any- 7
thing, believe anything, hope for
anything, endure anything. Love will 8
never die out. If there is inspired
preaching, it will pass away. If there
is ecstatic speaking, it will cease. If
there is knowledge, it will pass
away. For our knowledge is imper- 9
fect and our preaching is imperfect.
But when perfection comes, what 10
is imperfect will pass away. When 11
I was a child, I talked like a child,
I thought like a child, I reasoned like
a child. When I became a man, I put 12
aside my childish ways. For now we
are looking at a dim reflection in a
mirror, but then we shall see face to
face. Now my knowledge is imper-
fect, but then I shall know as fully
as God knows me. So faith, hope, 13
and love endure. These are the great
three, and the greatest of them is
love.

14 You must pursue love, while you are cultivating the spiritual endowments, and especially inspired preach-
2 ing. For anyone who speaks ecstatically is speaking not to men but to God, for no one can understand him, though by the Spirit he is uttering
3 secret truths. But the inspired preacher does his fellow-men good and en-
4 courages and comforts them. Anyone who speaks ecstatically does himself good, but the inspired preach-
5 er does a congregation good. I want you all to speak ecstatically, but I especially want you to be inspired to preach. The man who is inspired to preach is more useful than the one who speaks ecstatically—unless he can explain what he says so that it may do the church some good.
6 But as it is, brothers, if I come back to you and speak ecstatically, what good will I do you, unless I have some revelation or special knowledge or message or teaching
7 to give you? Even inanimate things, like the flute or the harp, may produce sound, but if there is no difference in the notes, how can you tell
8 what is being played? If the bugle does not sound a clear call, who will
9 prepare for battle? So if you in your ecstatic speaking utter words no one can understand, how will people know what you are saying? You will
10 be talking to the empty air! There are probably ever so many different languages in the world, each with
11 its own meaning. So if I do not know the meaning of the language, I shall seem to the man who is speaking to me to be a foreigner, and he will seem to me to be one too. So since you are 12
ambitious for spiritual endowments, you must try to excel in them in ways that will do good to the church. Therefore, the man who can speak 13
ecstatically should pray for the power to explain what he says. For 14
if I pray ecstatically, it is my spirit that prays, but my mind is helping nobody. Then what am I to do? I 15
will pray ecstatically, but I will pray intelligently too. I will sing ecstatically, but I will sing intelligently too. For if you utter blessings in ecstatic 16
speech, how is an ordinary man to say Amen to your thanksgiving? For he does not know what you are saying. You are giving thanks well 17
enough, but it is doing him no good. Thank God, I speak in ecstasy more 18
than any of you. But in public wor- 19
ship I would rather say five words with my understanding so as to instruct others also than ten thousand words in an ecstasy.

Brothers, you must not be chil- 20
dren mentally. In evil be babies, but mentally be mature. In the Law it 21
says, "By men of strange languages and by the lips of foreigners I will speak to this nation, and not even then will they listen to me, says the Lord." So this ecstatic speaking 22
is meant as a sign not to those who believe but to unbelievers, but inspired preaching is a sign not to unbelievers but to those who believe. Hence, if the whole church as- 23
sembles and they all speak ecstatically, and ordinary people or un-

believers come in, will they not say
24 that you are mad? But if they are all
inspired to preach and some unbe-
liever or outsider comes in, he is con-
vinced of his sin by them all, he is
25 called to account by them all, the
secrets of his heart are exposed, and
he will fall down on his face and
worship God, and declare that God
is really among you.

26 Then what is the right course,
brothers? When you meet together,
suppose every one of you has a song,
a teaching, a revelation, an ecstatic
utterance, or an explanation of one;
27 it must all be for the good of all. If
there is any ecstatic speaking, let it
be limited to two or three people at
the most, and have one speak at a
time and someone explain what he
28 says. But if there is no one to ex-
plain it, have him keep quiet in
church, and talk to himself and to
29 God. And let two or three who are
inspired to preach speak, while the
30 rest weigh what is said; and if any-
thing is revealed to another who is
seated, the one who is speaking must
31 stop. For in this way you can all
preach one after another, as you are
inspired to, so that everyone may be
32 instructed and stimulated, for the
spirits of prophets will give way to
33 prophets, for God is not a God of
disorder but of peace.

As in all the churches of God's
34 people, women are to keep quiet in
church, for they are not allowed to
speak. They must take a subordi-
35 nate place, just as the Law says. If
they want to find out about anything,
they should ask their husbands at
home, for it is disgraceful for a
woman to speak in church. Did God's 36
message start from you Corinthi-
ans? Or are you the only people it
has reached?

If anyone claims to be inspired to 37
preach, or to have any other spiritual
endowment, let him understand that
what I am now writing you is a com-
mand from the Lord. If anyone pays 38
no attention to it, pay no attention to
him. So, my brothers, set your hearts 39
on being inspired to preach, and yet
do not hinder people from speaking
ecstatically. But let everything be 40
done in a proper and orderly way.

Now I want to remind you, broth- **15**
ers, of the form in which I presented
to you the good news I brought,
which you accepted and have stood
by, and through which you are to be 2
saved, if you hold on, unless your
faith has been all for nothing. For 3
I passed on to you, as of first im-
portance, the account I had received,
that Christ died for our sins, as the
Scriptures foretold, that he was 4
buried, that on the third day he was
raised from the dead, as the Scrip-
tures foretold, and that he was seen 5
by Cephas, and then by the Twelve.
After that he was seen by more than 6
five hundred brothers at one time,
most of whom are still alive, al-
though some of them have fallen
asleep. Then he was seen by James, 7
then by all the apostles, and finally 8
he was seen by me also, as though I
were born at the wrong time. For I 9
am the least important of the apos-

tles, and am not fit to be called an apostle, because I once persecuted
10 God's church. But by God's favor I have become what I am, and the favor he showed me has not gone for nothing, but I have worked harder than any of them, although it was not really I but the favor God showed
11 me. But whether it was I or they, this is what we preach, and this is what you believed.

12 Now if what we preach about Christ is that he was raised from the dead, how can some of you say that there is no such thing as a resurrec-
13 tion of the dead? If there is no resurrection of the dead, then Christ was
14 not raised, and if Christ was not raised, there is nothing in our message; there is nothing in our faith
15 either, and we are found guilty of misrepresenting God, for we have testified that he raised Christ, when he did not do it, if it is true that the
16 dead are never raised. For if the dead are never raised, Christ was
17 not raised; and if Christ was not raised, your faith is a delusion; you are still under the control of your
18 sins. Yes, and those who have fallen asleep in trust in Christ have per-
19 ished. If we have centered our hopes on Christ in this life, and that is all, we are the most pitiable people in the world.

20 But the truth is, Christ was raised from the dead, the first to be raised
21 of those who have fallen asleep. For since it was through a man that we have death, it is through a man also that we have the raising of the dead.

For just as because of their relation 22
to Adam all men die, so because of their relation to Christ they will all be brought to life again. But each in 23
his own turn; Christ first, and then at Christ's coming those who belong to him. After that will come the end, 24
when he will turn over the kingdom to God his Father, bringing to an end all other government, authority, and power, for he must retain the king- 25
dom until he puts all his enemies under his feet. The last enemy to be 26
overthrown will be death, for every- 27
thing is to be reduced to subjection and put under Christ's feet. But when it says that everything is subject to him, he is evidently excepted who reduced it all to subjection to him. And when everything is re- 28
duced to subjection to him, then the Son himself will also become subject to him who has reduced everything to subjection to him, so that God may be everything to everyone.

Otherwise, what do people mean 29
by having themselves baptized on behalf of their dead? If the dead do not rise at all, why do they have themselves baptized on their behalf? Why 30
do we ourselves run such risks every hour? By the very pride I take in 31
you, brothers, through our union with Christ Jesus our Lord, I face death every day. From the human 32
point of view, what good is it to me that I have fought wild animals here in Ephesus? If the dead do not rise at all, "Let us eat and drink, for we will be dead tomorrow!" Do not be 33
misled. Bad company ruins char-

34 acter. Return to your sober sense as
as you ought, and stop sinning, for
some of you are utterly ignorant
about God. To your shame I say so.
35 But someone will say, "How can
the dead rise? What kind of a body
will they have when they come
36 back?" You foolish man, the very
seed you sow never comes to life
37 without dying first; and when you
sow it, it has not the form it is going
to have, but is a naked kernel, per-
38 haps of wheat or something else; and
God gives it just such a form as he
pleases, so that each kind of seed
39 has a form of its own. Flesh is not all
alike; men have one kind, animals
another, birds another, and fish an-
40 other. There are heavenly bodies,
and there are earthly bodies, but the
beauty of the heavenly bodies is of
one kind, and the beauty of the
41 earthly bodies is of another. The
sun has one kind of beauty, and the
moon another, and the stars another;
why, one star differs from another
42 in beauty. It is so with the resur-
rection of the dead. The body is
sown in decay, it is raised free from
43 decay. It is sown in humiliation, it is
44 raised in splendor. It is sown in
weakness, it is raised in strength.
It is a physical body that is sown,
it is a spiritual body that is raised. If
there is a physical body, there is a
45 spiritual body also. This is also what
the Scripture says: "The first man
Adam became a living creature."
The last Adam has become a life-
46 giving Spirit. It is not the spiritual
that comes first, but the physical,
and then the spiritual. The first man 47
is of the dust of the earth; the second
man is from heaven. Those who are 48
of the earth are like him who was of
the earth, and those who are of
heaven are like him who is from
heaven, and as we have been like the 49
man of the earth, let us also be like
the man from heaven. But I can tell 50
you this, brothers: flesh and blood
cannot share in the Kingdom of God,
and decay will not share in what is
imperishable. I will tell you a secret. 51
We shall not all fall asleep, but we 52
shall all be changed, in a moment,
in the twinkling of an eye, at the
sound of the last trumpet. For the
trumpet will sound, and the dead will
be raised free from decay, and we
shall be changed. For this perishable 53
nature must put on the imperishable,
and this mortal nature must put on
immortality. And when this mortal 54
nature puts on immortality, then
what the Scripture says will come
true—"Death has been triumphant-
ly destroyed. Where, Death, is your 55
victory? Where, Death, is your
sting?" Sin is the sting of death, and 56
it is the Law that gives sin its power.
But thank God! He gives us victory 57
through our Lord Jesus Christ. So, 58
my dear brothers, be firm and un-
moved, and always devote your-
selves to the Lord's work, for you
know that through the Lord your
labor is not thrown away.

About the collection for God's 16
people, I want you to do as I told the
churches of Galatia to do. On the 2
first of every week each of you is to

put aside and store up whatever he gains, so that money will not have to
3 be collected after I come. When I come I will send whatever persons you authorize with credentials, to
4 carry your gift to Jerusalem. And if it seems worth while for me to go myself, they can go with me.
5 I will come to you after passing through Macedonia, for I am going
6 through Macedonia, and I will probably stay some time with you, or even pass the winter, so that you may start me off for wherever I may
7 be going. For I do not want to see you now just in passing, for I hope to spend some time with you if the
8 Lord permits it. But I shall stay in Ephesus until the Harvest Festival,
9 for I have a great and promising opportunity here, as well as many opponents.
10 If Timothy reaches you, put him at his ease among you, for he is devoted to the Lord's work, just as I
11 am. So no one is to slight him. But see him off cordially when he comes back to me, for I am expecting him with the other brothers.
12 As for our brother Apollos, I have often urged him to visit you with the other brothers, and he is quite unwilling to come now, but he will come when he has a good opportunity.

Be on the watch. Stand firm in 13
your faith. Act like men. Show yourselves strong. Do everything with 14
love.

Now I urge you, brothers—you 15
know that the family of Stephanas was the first to be converted in Greece, and that they have devoted themselves to the service of God's people—I want you to enlist under 16
such leaders, and under anyone who joins with you and works hard. And 17
I am glad that Stephanas, Fortunatus, and Achaicus have come here, for they have made up for your absence. They have cheered my heart, 18
and yours too. You should appreciate such men.

The churches of Asia wish to be 19
remembered to you. Aquila and Prisca, with the congregation that meets at their house, send you their special Christian greetings. All the 20
brothers wish to be remembered to you. Greet one another with a sacred kiss.

This farewell I, Paul, add in my 21
own hand. A curse upon anyone who has no love for the Lord. Lord, come 22
quickly! The blessing of the Lord 23
Jesus be with you! My love be with 24
you all through Christ Jesus.

The Second Letter to the Corinthians

1 Paul, by God's will an apostle of Christ Jesus, and Timothy our brother, to the church of God that is at Corinth, and all God's people all
2 over Greece; God our Father and the Lord Jesus Christ bless you and give you peace.

3 Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, and the God always ready
4 to comfort! He comforts me in all my trouble, so that I can comfort people who are in any trouble with the comfort with which I myself am
5 comforted by God. For if I have a liberal share of Christ's sufferings, through Christ I have a liberal share
6 of comfort too. If I am in trouble, it is to bring you comfort and salvation, and if I am comforted, it is for the sake of the comfort which you experience when you steadfastly endure such sufferings as I also have to
7 bear. My hopes for you are unshaken. For I know that just as surely as you share my sufferings, just so surely you will share my comfort.
8 For I do not want you, brothers, to misunderstand the distress that I experienced in Asia, for I was so utterly and unendurably crushed, that I actually despaired of life itself.
9 Why, I felt in my heart that the end must be death. That was to keep me from relying on myself instead of on God, who can even raise the dead.
10 So deadly was the peril from which he saved me, as he will save me again! It is on him that I have set my hope that he will save me again. You
11 must help me by your prayers, so that many will give thanks to God on my behalf for the blessing granted me in answer to many prayers.

12 For my boast is what my conscience tells me, that my relations to the world and still more to you have been marked by pure motives and godly sincerity, not by worldly shrewdness but by the favor of God.
13 For what I am writing to you is only what you can read and understand, and I hope that you will understand
14 it fully, as some of you have come to understand me, and that you will understand that you have a right to be proud of me, as I have of you, on the Day of our Lord Jesus.

15 It was because I was sure of this that I wanted to come to see you before going anywhere else, to give
16 you a double pleasure; I was going to visit you on my way to Mace-

donia, and then to come back to you
from Macedonia and have you see
17 me off for Judea. Was it vacillating
of me to want to do that? Do I make
my plans like a worldly man, ready
to say "Yes" and "No" in the same
18 breath? As surely as God can be re-
lied on, there has been no equivoca-
19 tion about our message to you. The
Son of God, Christ Jesus, whom we
proclaimed among you, Silvanus,
Timothy, and I, you have not found
wavering between "Yes" and "No."
With him it has always been "Yes,"
20 for to all the promises of God he sup-
plies the "Yes" that confirms them.
That is why we utter the "Amen"
through him, when we give glory to
21 God. But it is God who guarantees
us and you to Christ; he has anointed
22 us and put his seal upon us and given
us his Spirit in our hearts, as his
guarantee.

23 But upon my soul I call God to
witness that it is simply to spare you
that I have stayed away from Cor-
24 inth. Not that we are the masters of
you and your faith; we are working
with you to make you happy, for in
your faith you stand firm enough.

2 For I made up my mind not to
2 make you another painful visit. For
if I hurt your feelings, who is there
to cheer me up but the man whose
3 feelings I hurt? This is what I
said in my letter, so that I might
avoid coming and having my feelings
hurt by the very people who might
have been expected to make me
happy, for I felt sure about you all,
that what made me happy would
make you all happy. For I was in 4
great trouble and distress of mind
when I wrote you, and I shed many
tears as I did it, yet it was not to hurt
your feelings, but to make you real-
ize the extraordinary affection I have
for you.

But if anyone has hurt anybody's 5
feelings, it is not so much mine, as
yours, or at least those of some of
you, not to be too hard upon all of
you. For that individual, this cen- 6
sure by the majority of you is pun-
ishment enough, and so you must 7
now turn around and forgive and
comfort him, or he may be over-
whelmed by his remorse. So I beg 8
you to restore him to his place in
your affections. For that is why I 9
wrote you—to find out how you
would stand the test, and see if you
would obey me absolutely. When 10
you forgive a man, I forgive him too.
For anything I had to forgive has
been forgiven on your account, and
as in the very presence of Christ, to 11
keep Satan from getting the better of
us. For we know what he is after.

When I went to Troas to preach 12
the good news of the Christ there, I
found a good opening for the Lord's
work, but my mind could not rest 13
because I did not find my brother
Titus there. So I said goodbye to
them and went on to Macedonia.
But thank God! he always leads me 14
in his triumphal train, through Christ,
and spreads the perfume of knowl-
edge of him everywhere through me
as his censer-bearer. Yes, I am the 15
fragrance of Christ to God, diffused

among those who are being saved
16 and those who are perishing alike; to
the one, a deathly, deadly odor, to
the other, a vital, life-giving one.
Who is qualified for this task? I am!
17 For I am no peddler of God's mes-
sage, like most men, but like a man
of sincerity, commissioned by God
and in his presence, in union with
Christ, I utter his message.

3 Am I falling into self-recommen-
dation again? Do I, like some people,
need letters of recommendation to
2 you or from you? You are my recom-
mendations, written on my heart, for
everybody to read and understand.
3 You show that you are a letter from
Christ delivered by me, written not
in ink, but in the Spirit of the living
God, and not on tablets of stone, but
on the human heart.

4 Such is the confidence that I have
through Christ in my relations to
5 God. Not that I am of myself quali-
fied to claim anything as originating
with me. My qualification is from
6 God, and he has qualified me to serve
him in the interests of a new agree-
ment, not in writing but of spirit.
For what is written kills, but the
Spirit gives life.

7 But if the religion of death, carved
in letters of stone, was ushered in
with such splendor, so that the
Israelites could not look at Moses'
face on account of the brightness that
8 was fading from it, why should not
the religion of the Spirit be attended
9 with much greater splendor? If there
was splendor in the religion of con-
demnation, the religion of upright-
ness must far surpass it in splendor.
For in comparison with its surpass- 10
ing splendor, what was splendid
has come to have no splendor at all.
For if what faded away came with 11
splendor, how much more splendid
what is permanent must be!

So since I have such a hope, I 12
speak with great frankness, not like 13
Moses, who used to wear a veil over
his face, to keep the Israelites from
gazing at the fading of the splendor
from it. Their minds were dulled. 14
For to this day, that same veil re-
mains unlifted, when they read the
old agreement, for only through
union with Christ is it removed.
Why, to this day, whenever Moses 15
is read, a veil hangs over their minds,
but "whenever a man turns to the 16
Lord, the veil is removed." Now 17
the Lord here means the Spirit, and
wherever the Spirit of the Lord is,
there is freedom. And all of us, re- 18
flecting the splendor of the Lord in
our unveiled faces, are being changed
into likeness to him, from one degree
of spendor to another, for this comes
from the Lord who is the Spirit.

So since by the mercy of God I am 4
engaged in this service, I never lose
heart. I disown disgraceful, under- 2
handed ways. I refuse to practice
cunning or to tamper with God's
message. It is by the open statement
of the truth that I would commend
myself to every human conscience in
the sight of God. If the meaning of 3
my preaching of the good news is
veiled at all, it is so only in the case
of those who are on the way to de-

4 struction. In their case, the god of this world has blinded the minds of the unbelievers, to keep the light of the good news of the glorious Christ, the likeness of God, from dawning 5 upon them. For it is not myself but Christ Jesus that I am proclaiming as Lord; I am only a slave of yours for 6 Jesus' sake. For God who said, "Let light shine out of darkness," has shone in my heart, to give me the light of the knowledge of God's glory, that is on the face of Christ.

7 But I have this treasure in a mere earthen jar, to show that its amazing power belongs to God and not to me. 8 I am hard pressed on every side, but never cut off: perplexed, but not 9 driven to despair; routed, but not abandoned; struck down, but not de- 10 stroyed; never free from the danger of being put to death like Jesus, so that in my body the life of Jesus 11 also may be seen. For every day I live I am being given up to death for Jesus' sake, so that the life of Jesus may be visible in my mortal nature. 12 So it is death that operates in my case, but life that operates in yours. 13 In the same spirit of faith as his who said, "I believed, and so I spoke," I 14 too believe, and so I speak, sure that he who raised the Lord Jesus from the dead will raise me also like Jesus, and bring me side by side with you 15 into his presence. For it is all for your benefit, in order that as God's favor reaches greater and greater numbers, it may result in more and more thanksgiving in praise of God.

16 So I never lose heart. Though my outer nature is wasting away, my inner is being renewed every day. For this slight, momentary trouble 17 is piling up for me an eternal blessedness beyond all comparison, because 18 I keep my eyes not on what is seen but what is unseen. For what is seen is transitory, but what is unseen is eternal. For I know that if this earth- 5 1 ly tent that I live in is taken down, God will provide me a building in heaven to live in, not built by human hands but eternal. This makes me 2 sigh with longing to put on my heavenly dwelling, for if I do, I shall 3 never find myself disembodied. For 4 I who am still in my tent sigh with anxiety, because I do not want to be stripped of it, but to put on the other over it, so that what is only mortal may be absorbed in life. It is God 5 himself who has prepared me for this change, and he has given me the Spirit as his guarantee.

So I am confident. I know well 6 that as long as I am at home in the body I am away from the Lord (for I have to guide my steps by 7 faith, not by what is seen)—yet I 8 am confident, and I prefer to leave my home in the body and make my home with the Lord. So whether I 9 am at home or away from it, it is my ambition to please him. For we must 10 all appear in our true characters before the tribunal of the Christ, each to be repaid with good or evil for the life he has lived in the body.

It is with this knowledge of what 11 the fear of the Lord means that I appeal to men. My true character is

perfectly plain to God, and I hope
12 to your consciences too. I am not
trying to recommend myself to you
again. I am giving you cause to be
proud of me, to use in answering men
who pride themselves on external ad-
vantages and not on sincerity of
13 heart. For if I was out of my senses,
as they say, it was between God and
me; and if I am in my right mind, it
14 is for your good. It is Christ's love
that controls me, for I have become
convinced that as one has died for
15 all, all have died, and he died for all
that those who live might no longer
live for themselves, but for him who
died for them and rose again.

16 So from that time on, I have esti-
mated nobody at what he seemed to
be outwardly; even though I once
estimated Christ in that way, I no
17 longer do so. So if anyone is in union
with Christ, he is a new being; the
old state of things has passed away;
18 there is a new state of things. All
this comes from God, who through
Christ has reconciled me to himself,
and has commissioned me to pro-
19 claim this reconciliation—how God
through Christ reconciled the world
to himself, refusing to count men's
offenses against them, and intrusted
me with the message of reconcilia-
tion.

20 It is for Christ, therefore, that I
am an envoy, seeing that God makes
his appeal through me. On Christ's
behalf I beg you to be reconciled
21 to God. He made him who knew
nothing of sin to be sin, for our sake,
so that through union with him we
might become God's uprightness.

As God's fellow-worker, I appeal 6
to you, too, not to accept the favor
of God and then waste it. For he 2
says,

"I have listened to you at a wel-
come time,
And helped you on a day of de-
liverance!"

Now the welcome time has come!
This is the day of deliverance! I put 3
no obstacle in anyone's path, so that
no fault may be found with my
work. On the contrary, as a servant 4
of God I try in every way to com-
mend myself to them, through my
great endurance in troubles, difficul- 5
ties, hardships, beatings, imprison-
ments, riots, labors, sleepless nights,
and hunger, through my purity of 6
life, my knowledge, my patience,
my kindness, my holiness of spirit,
my genuine love, the truth of my 7
teaching, and the power of God;
with the weapons of uprightness for
the right hand and the left, in honor 8
or dishonor, in praise or blame; con-
sidered an impostor, when I am
true, obscure, when I am well 9
known, at the point of death, yet
here I am alive, punished, but not
dead yet, pained, when I am always 10
glad, poor, when I make many others
rich, penniless, when really I own
everything.

I have kept nothing back from 11
you, men of Corinth; I have opened
my heart to you. It is not I that am 12
cramping you, it is your own affec-
tions. To pay me back, I tell you, 13

my children, you must open your hearts, too.

14 Do not get into close and incongruous relations with unbelievers. What partnership can uprightness have with iniquity, or what can light
15 have to do with darkness? How can Christ agree with Belial? Or what has a believer in common with an
16 unbeliever? What bargain can a temple of God make with idols? For we are a temple of the living God, just as God said,

"I will live in them and move among them,
And I will be their God and they will be my people."

17 Therefore,

"Come out from them,
And separate from them, says the Lord,
And touch nothing that is unclean.
Then I will welcome you,
18 I will become a father to you,
And you shall become my sons and daughters,
Says the Lord Almighty."

7 So since we have promises like these, dear friends, let us cleanse ourselves of everything that can defile body or spirit, and by reverence for God make our consecration complete.

2 Make room for me in your hearts. I have not wronged or harmed or got
3 the better of anybody. I do not mean this as a reflection upon you, for as I said before, you will always have a place in my heart whether I live or
4 die. I have the greatest confidence in you. I take the greatest pride in you. I am fully comforted. After all my trouble, I am overjoyed.

5 For even when I reached Macedonia, my poor human nature could get no relief—there was trouble at
6 every turn; fighting without, and fear within. But God, who comforts the downcast, comforted me by the
7 coming of Titus, and not only by his coming, but by the comfort you had given him, for he told me how you longed to see me, how sorry you were, and how you took my part, which made me happier still.
8 For even if I did hurt your feelings with that letter, I cannot regret it; even if I did regret it, when I saw that the letter had hurt your feelings
9 perhaps for a while, I am glad of it now; not because you had your feelings hurt, but because having them hurt led you to repent, for you took it as God meant you to do, so that you should not lose anything at all
10 through me. For the pain that God approves results in a repentance that leads to salvation and leaves no regrets; but the world's pain results in
11 death. See how earnest this God-given pain has made you! how eager to clear yourselves, how indignant, how alarmed, how eager to see me, how zealous, how avenging! At every point you have proved that you are clear of this matter. So al-
12 though I did write to you, it was not on account of the offender, nor of the injured man, but in the sight of God to reveal to you your devotion to
13 me. That is why I am so comforted.

With all my own comfort, I was

still more overjoyed at the gladness
of Titus, for his mind has been set
14 at rest by you all. If I did express
some pride in you to him, I have
had no reason to be ashamed of it,
but just as all I said to you was true,
my boasting before Titus has also
15 proved true. His heart goes out all
the more to you, as he recalls how
you all obeyed him, and with what
reverence and trembling you re-
16 ceived him. I am glad that I can feel
perfect confidence in you.

8 I must tell you, brothers, how the
favor of God has been shown in the
2 churches of Macedonia, for in spite
of a severe ordeal of trouble, their
extraordinary gladness, combined
with their extreme poverty, has over-
flowed in a wealth of generosity.
3 For they have given to the utmost
of their ability, as I can bear them
4 witness, and beyond it, and begged
me most earnestly, of their own ac-
cord, to let them share in the support
5 of God's people. They did far more
than I hoped, for first in obedience
to God's will, they gave themselves
6 to the Lord, and to me. This has led
me to urge Titus to complete the ar-
rangements he had formerly begun
among you for this gracious under-
7 taking. Just as you excel in every-
thing else—faith, expression, knowl-
edge, perfect devotion, and the love
we have awakened in you—you
must excel in this generous under-
taking too.

8 I do not mean this as a command.
I only want to test the genuineness
of your love by the devotion of
others. You know how gracious the 9
Lord Jesus Christ was. Though he
was rich, he became poor for your
sake, in order that by his poverty
you might become rich. But I will 10
tell you what I think about it. For
this is the best way to deal with you,
for you were the first not only to
do anything about this, but to want
to do anything, and that was last
year. Now finish doing it, so that 11
your readiness to undertake it may
be equaled by the way you finish it
up, as well as your means permit.
If a man is willing to give, the value 12
of his gift is in its proportion to
what he has, not to what he has not.
I do not mean to be easy upon others 13
and hard upon you, but to equalize 14
the burden, and in the present situa-
tion to have your plenty make up for
what they need, so that some day
their plenty may make up for what
you need, and so things may be made
equal—as the Scripture says, "The 15
man who got much did not have too
much, and the man who got little did
not have too little."

Thank God, he puts the same de- 16
votion to you that I feel into Titus'
heart, for he has responded to my ap- 17
peal, but he goes to you really of his
own accord, he is so devoted to you.
I am sending with him his brother, 18
who is famous in all the churches for
his work in spreading the good news.
What is more, he has been appointed 19
by the churches to travel with me in
the interests of this generous under-
taking, which I am superintending to
honor the Lord and to show our

readiness to help. I mean to have no
one able to find any fault with the
way I handle this munificence. I in-
tend to do what is right not only in
the Lord's sight but in the eyes of
men. I send with them another
brother of ours whose devotion we
have often tested in many ways,
which is now greater than ever, be-
cause of his perfect confidence in
you. So as far as Titus is concerned,
he is my partner and comrade in my
work for you, while these brothers
of ours represent the churches, and
are a credit to Christ. So you must
give proof to them before all the
churches of your love, and justify
my pride in you.

9 It is really unnecessary for me to
write to you about this fund for your
fellow-Christians, for I know how
willing you are to help in it; I boast
of you for it to the people in Mace-
donia, telling them that Greece has
been ready since last year, and your
enthusiasm has been a stimulus to
most of them. But I send the brothers
so that our pride in you may not have
a fall in this matter, but you may be
all ready as I have told them you
will; for if some people from Mace-
donia come with me, and find that
you are not ready, it will humiliate
me—to say nothing of you—for hav-
ing expressed such confidence. So I
have thought it necessary to ask
these brothers to go on to you ahead
of me, to arrange in advance for this
gift you have promised, so as to have
it ready, like an expression of your
good-will, not of your avarice.

Remember this: The man who
sows sparingly will reap sparingly,
and the man who sows generously
will reap generously. Everyone must
give what he has made up his mind
to give, not reluctantly or under
compulsion; God loves a man who is
glad to give. God is able to provide
you with every blessing in abun-
dance so that you will always have
enough for every situation, and
ample means for every good enter-
prise: as the Scripture says,

"He scatters his gifts to the poor;
His uprightness will never be
forgotten."

He who supplies the sower with
seed and so with bread to eat will
supply you with seed, and multiply
it and enlarge the harvest of your
uprightness. You will grow rich in
every way, so that through me you
can show perfect liberality that will
make men thank God for it. For the
rendering of this service does more
than supply the wants of God's peo-
ple; it results in a wealth of thanks-
giving to God. The way you stand
the test of this service must do honor
to God, through your fidelity to
what you profess as to the good news
of Christ, and through the liberality
of your contributions for them and
for all others; then they will long for
you and pray for you, because of the
extraordinary favor God has shown
you. Thank God for his indescrib-
able gift!

I appeal to you personally, by the
gentleness and forbearance of Christ
—the Paul who is so humble when

face to face with you, but so bold in dealing with you when he is far
2 away! I beg you not to make me take as bold an attitude when I come, as I count on taking toward some people who suspect me of acting from
3 worldly motives. For though I do
4 live an earthly life, I am not carrying on an earthly war, for the weapons I use are not earthly ones, but divinely strong for destroying fortresses.
5 I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey
6 Christ, and am prepared to punish any trace of disobedience when you have made your obedience perfectly
7 clear. You look at things externally. If anyone is sure he belongs to Christ, let him think again and understand that I belong to Christ just
8 as much as he. For suppose I do boast a little too much of my authority—which the Lord gave me to build you up, not to pull you down—I will
9 not have to blush for it. I do not want to seem to scare you with my letters.
10 For they say, "His letters are impressive and telling, but his personal appearance is insignificant and as a speaker he amounts to nothing."
11 Such people had better understand that when I arrive and take action I will do just as I say I will in my
12 letters when I am far away. I do not indeed venture to class or compare myself with certain individuals who approve of themselves. But when they measure themselves by one another and compare themselves with one another, they do not show good
13 sense. But my boasting will not be extravagant, nor exceed the limits God has allowed me, which reach
14 all the way to you. It is no strain for me to do this, as it might be for people who had never got so far, for I was the first to come all the way to you with the good news of the
15 Christ. I do not indulge in extravagant boasts over work done by others, but I do hope that as your faith increases, my influence may be immensely enlarged through you,
16 and I may preach the gospel in the lands beyond you without having to boast over work already done in another's field. But let the man who
17 boasts, boast about the Lord. For it
18 is not the man who approves of himself who is really approved; it is the man of whom the Lord approves.

11 I wish you would put up with a little folly from me. Do put up with
2 it! I feel a divine jealousy about you, for I betrothed you to Christ, to present you as a pure bride to her
3 one husband. But I am afraid that just as the serpent by his cunning deceived Eve, your thoughts will be led astray from their single-hearted
4 fidelity to Christ. For when somebody comes along and preaches another Jesus than the one I preached, or you receive a different spirit from the one you received or a different gospel from the one you accepted,
5 you put up with it well enough! For I think that I am not in the least inferior to these superfine apostles of
6 yours. Even if I have no particular

gifts in speaking, I am not wanting in knowledge. Why, I have always made that perfectly clear in my dealings with you.

7 Do you think that I did wrong in degrading myself to uplift you, because I preached God's good news
8 to you without any compensation? I robbed other churches, letting them pay me so that I could work for you!
9 And when I was with you and wanted money, I did not burden any of you, for when the brothers came from Macedonia they supplied what I needed. So I kept myself, as I shall always do, from being a burden to
10 you in any way. By the truth of Christ that is in me, this boast of mine shall not be silenced anywhere
11 in Greece. And why? Because I do not love you? God knows I do.

12 And I shall go on doing as I do, so as to cut the ground from under those who want to make out that in their boasted apostleship they work
13 on the same terms that I do. Such men are sham apostles, dishonest workmen, masquerading as apostles
14 of Christ. And no wonder, for even Satan himself masquerades as a shin-
15 ing angel. So it is nothing strange if his servants also masquerade as servants of uprightness. But their doom will fit their actions.

16 I repeat, no one should think me a fool, but if you do, show me at least the patience you would show a fool, and let me have my little boast like
17 the others. When I boast in this reckless way, I do not say what I am saying for the Lord, but as a fool would talk. Since many are so hu- 18
man as to boast, I will do it also.
For you like to put up with fools, 19
you are so wise yourselves! For you 20
put up with it if a man makes you his slaves, or lives on you, or takes you in, or puts on airs, or gives you a slap in the face. To my shame I 21
must admit that I was too weak for that sort of thing. But whatever anyone else dares to boast of—I am playing the part of a fool—I will dare to boast of too. If they are Hebrews, 22
so am I! If they are Israelites, so am I! If they are descended from Abraham, so am I! If they are Christian 23
workers—I am talking like a madman!—I am a better one! with far greater labors, far more imprisonments, vastly worse beatings, and in frequent danger of death. Five times 24
I have been given one less than forty lashes, by the Jews. I have been 25
beaten three times by the Romans, I have been stoned once, I have been shipwrecked three times, a night and a day I have been adrift at sea; with my frequent journeys, in danger 26
from rivers, danger from robbers, danger from my own people, danger from the heathen, danger in the city, danger in the desert, danger at sea, danger from false brothers, through 27
toil and hardship, through many a sleepless night, through hunger and thirst, often without food, and exposed to cold. And besides every- 28
thing else, the thing that burdens me every day is my anxiety about all the churches. Who is weak without my 29
being weak? Whose conscience is

hurt without my being fired with
30 indignation? If there must be boast-
ing, I will boast of the things that
31 show my weakness! The God and
Father of the Lord Jesus, he who is
forever blessed, knows that I am
32 telling the truth. When I was at
Damascus, the governor under King
Aretas had the gates of Damascus
33 watched in order to catch me, but I
was lowered in a basket from a win-
dow in the wall, and got out of his
clutches.

12 I have to boast. There is nothing
to be gained by it, but I will go on to
visions and revelations given me by
2 the Lord. I know of a man fourteen
years ago—whether in the body or
out of it, I do not know, God knows
—being actually caught up to the
3 third heaven. And I know that this
man—I do not know whether it was
in the body or out of it, God knows
4 —was caught up into Paradise, and
heard things that must not be told,
which no human being can repeat.
5 On this man's account I am ready to
boast, but about myself I will boast
6 only of my weaknesses. Though if I
do choose to boast, I will not be such
a fool, for I will only be telling the
truth. But I will refrain from it, for
I do not want anyone to be influ-
enced by the wonderful character of
these revelations to think more of
me than is justified by my words or
7 conduct. So to keep me from being
too much elated a bitter physical af-
fliction was sent to me, a very mes-
senger of Satan, to harass me, to
keep me from being too much elated.
8 Three times I have prayed to the
Lord about this, begging that it
9 might leave me, and he said to me,
"My favor is enough for you, for
only where there is weakness is per-
fect strength developed."

10 So I am perfectly willing to boast
of all my weakness, so that the
strength of Christ may shelter me.
That is why I am pleased with weak-
nesses, insults, hardships, persecu-
tions, and difficulties, when they are
endured for Christ's sake, for it is
when I am weak that I am strong.

11 I have been making a fool of my-
self, but you forced me to do it,
when you ought to have been ex-
pressing your approval of me. For I
am not a bit inferior to your super-
fine apostles, even if I am nobody!
12 The signs that mark a true apostle
were most patiently shown when I
was among you, in signs, wonders,
13 and marvels. For what is there in
which the other churches had the
better of you, except in the fact that
I would not permit myself to be a
burden to you? You must forgive me
that wrong!

14 Here it is the third time that I have
been ready to come to see you, and
I do not intend to be a burden to you
now; for it is not your money but
yourselves that I want; for children
are not expected to lay up money
for their parents, but parents for
15 their children. And I will be glad to
spend all I have and all I am for your
sake. Are you going to love me the
16 less for loving you so intensely? But
granting that I did not burden you

myself, I was clever about it, you
17 say, and took you in by a trick. Yet
did I make anything out of you by
18 anybody that I sent to you? I asked
Titus to go and I sent his brother
with him. Did Titus make anything
out of you? Did not he and I act in
the same spirit, and take the very
same steps?

19 Have you been supposing all along
that it is before you I have been de-
fending myself? It is in the sight of
God and as a follower of Christ that
I have been speaking. But it is all to
20 do you good, dear friends, for I am
afraid that perhaps when I come I
may find you not as I want to find
you, and that you may find me not
as you want to find me. I am afraid
that perhaps there may be quarrel-
ing, jealousy, bad feeling, rivalry,
slander, gossip, conceit, and dis-
21 order, and that when I come back
my God may humiliate me before
you, and I may have to mourn over
many who have kept on in their old
sins and have never repented of the
impurity, immorality, and sensual-
ity in which they have indulged.

13 This will be my third visit to you.
Any charge must be sustained by the
evidence of two or three witnesses.
2 Those who have kept on in their old
sins and all the rest I have warned,
and I warn them now while I am still
away, as I did on my second visit,
that if I come back I will spare no-
3 body—since you demand proof that
Christ really speaks through me. He
is not weak in dealing with you. On
the contrary, right among you he
exhibits his power. Even if he was 4
crucified through weakness, by the
power of God he is alive. For we are
weak as he was, but you will find
that by the power of God we will be
alive as he is. It is yourselves you
must test, to see whether you are
holding to the faith. It is yourselves
you must examine. Do you not know
that Jesus Christ is within you? Un-
less you fail to stand the test! I hope 6
you will see that I do not fail to stand
it. But I pray to God that you may
not do wrong—not to prove me
equal to the test, but that you should
do right even if I fail to stand it. For 8
I cannot do anything against the
truth, but only for it. I am glad to be
weak, if you are strong! That is 9
what I pray for—the perfecting of
your characters. That is why I write 10
this while I am away from you, so
that when I come, I may not have to
be harsh in my use of the authority
the Lord has given me, for it was to
build you up, not to pull you down.

Now brothers, goodbye! Be what 11
you ought to be, listen to my appeal,
agree with one another, live in peace,
and God the source of love and peace
will be with you. Greet one another 12
with a sacred kiss. All God's people 13
wish to be remembered to you.

The blessing of the Lord Jesus 14
Christ, the love of God and the
participation in the holy Spirit be
with you all.

The Letter to the
GALATIANS

1 Paul, an apostle not from men
nor sent by any man, but by
Jesus Christ and God the
Father who raised him from
2 the dead—and all the brothers who
are here with me, to the churches of
3 Galatia; blessing and peace to you
from God our Father and the Lord
4 Jesus Christ, who to save us from
the present wicked world gave him-
self for our sins at the will of our
5 God and Father. To him be glory
forever and ever! Amen.
6 I am amazed that you are so quick-
ly turning away from him who called
you by the mercy of Christ, to some
7 different good news—not that there
is any other, only that there are some
people who are trying to unsettle
you and want to turn the good news
8 of the Christ around. But even if we
or an angel from heaven preach to
you good news that contradicts the
good news we have preached to you,
9 a curse upon him! We have said it
before, and I repeat it now—if any-
one is preaching to you good news
that contradicts the good news you
have already received, a curse upon
him!
10 Is that appealing to men's weak-
nesses, or to God? Is that trying to
suit men? If I were still doing that, I
would be no slave of Christ. For I 11
tell you plainly, brothers, that the
good news that I preached is not a
human affair. I did not receive it 12
from any man, and I was not taught
it, but it came to me through a revelation of Jesus Christ.

You have heard of my former con- 13
duct when I was attached to the
Jewish religion—how furiously I
used to persecute the church of God
and ravage it, and how I surpassed 14
many of my own age among my people in my devotion to Judaism, I
was so fanatically devoted to what
my forefathers had handed down.
And when God, who had set me 15
apart from my birth and had called
me in his mercy, saw fit to reveal 16
his Son to me, so that I might preach
the good news about him to the
heathen, immediately, instead of
consulting with any human being,
or going up to Jerusalem to see those 17
who had been apostles before me, I
went off to Arabia, and on my return
came back to Damascus. Then three 18
years later I went up to Jerusalem,
to become acquainted with Cephas,
and I spent two weeks with him;
but I did not see any other apostle, 19

except James, the Lord's brother.
20 (In writing you this, I call God to
witness that I am telling the truth!)
21 After that, I went to the districts of
22 Syria and Cilicia. I was still personally unknown to the Christian
23 churches of Judea; they only heard
people say, "The man who once
persecuted us is now preaching the
good news of the faith he tried to
24 destroy," and they praised God for
2 me. Then, fourteen years later, I
went up to Jerusalem again, with
Barnabas, and took Titus also with
2 me. It was in obedience to a revelation that I went. I laid before them
the good news that I preach to the
heathen, presenting it privately to
the leaders, for fear my efforts might
3 be or might have been futile. But
they did not insist that even my companion Titus, although he was a
4 Greek, should be circumcised, to
gratify the false brothers who had
been smuggled in, who sneaked in to
spy upon the freedom we enjoy in
Christ Jesus, so as to reduce us to
5 slavery again. But we did not submit
to them for a moment, in order that
the truth of the good news might re-
6 main yours. Those who were regarded as the leaders—what they
once were makes no difference to
me; God shows no partiality—the
leaders contributed nothing new to
7 me. On the contrary, when they
saw that I had been intrusted with
the good news for the heathen, just
as Peter had been intrusted with it
8 for the Jews—for he who actuated
Peter to be an apostle to the Jews
also actuated me to be one to the
heathen—and when they recognized 9
the favor God had shown me, James,
Cephas, and John, who were regarded as pillars of the church,
pledged Barnabas and me their co-
operation, with the understanding 10
that we should work among the
heathen and they among the Jews.
Only, we were to remember the
poor, and that I have taken pains to
do. But when Cephas came to Anti- 11
och, I opposed him to his face, for
his own conduct condemned him.
For until some people came from 12
James, he used to eat with the heathen, but after they came, he began to
draw back and hold aloof, for fear of
the party of circumcision. The other 13
Jewish Christians followed his example in concealing their real views,
so that even Barnabas was carried
away by their pose. But when I saw 14
that they were not straightforward
about the truth of the good news, I
said to Cephas, right before them
all, "If you live like a heathen and
not like a Jew, though you are a Jew
yourself, why should you try to
make the heathen live like Jews?"

We who are Jews by birth, and not 15
sinful heathen, but who know that a 16
man is not made upright by doing
what the Law commands, but by
faith in Christ Jesus—even we believed in Christ Jesus, so as to be
made upright by faith in Christ and
not by doing what the Law commands—for by doing what the Law
commands no one can be made upright. If through our efforts to be 17

made upright through Christ, we have ourselves been proved as much "sinners" as the heathen, does that make Christ encourage sin? By no
18 means. I really convict myself of wrongdoing when I start to rebuild
19 what I tore down. For it is through the Law that I have become dead to the Law, so that I may live for God.
20 I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me. The life I am now living in the body I am living by faith in the Son of God who loved me and gave himself for me. I refuse to nullify the mercy of God.
21 For if uprightness could be secured through law, then Christ died for nothing!

3 You senseless Galatians! Who has bewitched you, when you had Jesus Christ shown crucified right before
2 your eyes? This is all I want to ask you: Did you receive the Spirit through doing what the Law commands, or through believing the mes-
3 sage you heard? Are you so senseless? Did you begin with the Spirit
4 only to end now with the flesh? Have you gone through so much, all for nothing?—if it really is for nothing!
5 When he supplies you with the Spirit and works wonders among you, is it because you do what the Law commands, or because you believe
6 the message you heard? Just as Abraham had faith in God and it was credited to him as uprightness.
7 So you see, the real descendants of Abraham are the men of faith.
8 The Scripture foresaw that God would accept the heathen as upright in consequence of their faith, and preached the good news in advance to Abraham in the words, "All the heathen will be blessed through you." So the men of faith share the 9
blessing of Abraham and his faith.

For there is a curse upon all who 10
rely on obedience to the Law, for the Scripture says, "Cursed be anyone who does not stand by everything that is written in the Book of the Law and obey it." That no one is 11
accepted as upright by God for obeying the Law is evident because "the upright will have life because of his faith," and the Law has nothing to 12
do with faith; it teaches that it is the man who does these things that will find life by doing them. Christ ran- 13
somed us from the Law's curse by taking our curse upon himself (for the Scripture says, "Cursed be anyone who is hung on a tree") in order 14
that the blessing given to Abraham might through Jesus Christ reach the heathen, so that through faith we might receive the promised Spirit.

To take an illustration, brothers, 15
from daily life: even a human agreement, once ratified, no one annuls or alters. Now the promises were made to Abraham and his line. It does not 16
say, "and to your lines," in the plural, but in the singular, "and to your line," that is, Christ. My point 17
is this: An agreement already ratified by God cannot be annulled and its promise canceled by the Law, which arose four hundred and thirty

18 years later. If our inheritance rests
on the Law, it has nothing to do with
the promise. Yet it was as a promise
that God bestowed it upon Abra-
ham.

19 Then what about the Law? It was
a later addition, designed to produce
transgressions, until the descendant
to whom the promise was made
should come, and it was enacted by
means of angels, through an inter-
20 mediary; though an intermediary
implies more than one party, while
21 God is but one. Is the Law then con-
trary to God's promises? By no
means. For if a law had been given
that could have brought life, upright-
ness would really have come through
22 law. But the Scripture describes all
mankind as the prisoners of sin, so
that the promised blessing might on
the ground of faith in Jesus Christ be
given to those who have faith.

23 But before this faith came, we
were kept shut up under the Law, in
order to obtain the faith that was to
24 be revealed. So the Law has been
our attendant on our way to Christ,
so that we might be made upright
25 through faith. But now that faith has
come, we are no longer in the charge
of the attendant.

26 For in Christ Jesus you are all
27 sons of God through your faith. For
all of you who have been baptized
into union with Christ have clothed
28 yourselves with Christ. There is no
room for "Jew" and "Greek"; there
is no room for "slave" and "free-
man"; there is no room for "male"
and "female"; for in union with
Christ Jesus you are all one. And if 29
you belong to Christ, then you are
true descendants of Abraham and his
heirs under the promise.

I mean this: As long as the heir 4:
is a minor, he is no better than a
slave, although he is the owner of all
the property, but he is under guardi- 2
ans and trustees under the time fixed
by his father. So when we were 3
minors, we were slaves to material
ways of looking at things, but when 4
the proper time came, God sent his
Son, born of a woman, and made sub-
ject to law, to ransom those who 5
were subject to law, so that we
might receive adoption.

And because you are sons, God 6
has sent into our hearts the spirit of
his Son, with the cry, "Abba!" that
is, Father. So you are no longer a 7
slave, but a son; and if a son, then an
heir, made so by God.

But formerly, in your ignorance of 8
God, you were slaves to gods that
really did not exist, but now that 9
you know God, or rather have come
to be known by him, how can you
turn back to the old, crude notions,
so poor and weak, and wish to be-
come slaves to them again? You are 10
observing days, months, seasons, and
years! I begin to be afraid that per- 11
haps the labor I spent on you was
wasted.

Take my position, I beg you, 12
brothers, just as I once took yours!
You took no advantage of me then; 13
though you know that it was be-
cause of an illness that I preached
the good news to you that first time;

14 and yet what must have tried you in
my physical condition, you did not
scorn and despise, but you welcomed
me like an angel of God, like Christ
15 Jesus himself. What has become of
that satisfaction of yours? For I can
bear witness that you would have
torn out your very eyes, if you
16 could, and given them to me! Have
I turned into an enemy to you, by
17 telling you the truth? These men are
making much of you, but not with
honorable intentions. They want to
shut you out, so that you will have
18 to make much of them. But it is a
finer thing to be made much of hon-
estly and constantly—not just when
19 I can be with you, my children—
you for whom I am enduring a
mother's pains again, until Christ
20 is formed in you. I wish I could be
with you now, and use a different
tone with you, for I do not know
which way to turn about you.

21 Tell me this, you who want to be
subject to law: Will you not listen to
22 the Law? For the Scripture says that
Abraham had two sons, one by the
slave-girl, and one by the free wom-
23 an. But the child of the slave-girl was
born in the ordinary course of nature,
while the child of the free woman
was born in fulfilment of the prom-
24 ise. This is an allegorical utterance.
For the women are two agreements,
one coming from Mount Sinai, bear-
ing children that are to be slaves;
25 that is, Hagar (and Hagar means
Mount Sinai, in Arabia), and cor-
responds to the present Jerusalem,
for Jerusalem is in slavery with her
children. But the Jerusalem above is 26
free, and she is our mother. For the 27
Scripture says,

"Rejoice, childless woman, who
bear no children,
Break into shouting, you who
have no birthpains!
For the desolate woman has
more children than the mar-
ried one!"

Now we, brothers, are like Isaac, 28
children born in fulfilment of the
promise. But just as then the child 29
born in the ordinary course of na-
ture persecuted the one born through
the influence of the Spirit, so it is
today. Yet what does the Scripture 30
say? "Drive the slave-girl and her
son away, for the slave-girl's son
shall not share the inheritance with
the son of the free woman." So, 31
brothers, we are children not of a
slave but of one who is free.

This is the freedom with which 5
Christ has freed us. So stand firm in
it, and do not get under a yoke of
slavery again.

Why, I, Paul, tell you that if you 2
let yourselves be circumcised, Christ
can do nothing for you. I insist again 3
to any man who lets himself be cir-
cumcised, that he is under obliga-
tion to obey the whole Law. You 4
people who propose to be made up-
right by law have finished with
Christ; you have lost your hold upon
God's favor. But we, by the Spirit, 5
through faith wait for the upright-
ness we hope for. For in union with 6
Christ Jesus, neither circumcision
nor the want of it counts for any-

thing, but only faith acting through love.

7 You were making such progress! Who has stopped your obeying the
8 truth? That kind of persuasion never
9 came from him who called you! A little yeast will make all the dough
10 rise. I am confident in the Lord that you will not take a different view. The man who is unsettling you will have to pay the penalty for it, no
11 matter who he is. And I, brothers, if I am still preaching circumcision, why am I still being persecuted? If that is the case, the cross has ceased
12 to be an obstacle, I suppose! I wish the people who are upsetting you would go on, and mutilate themselves!

13 For you, brothers, have been called to freedom; only do not make your freedom an excuse for the physical, but in love be slaves to one
14 another. For the whole Law is summed up in one saying: "You must love your neighbor as you do your-
15 self." But if you bite one another and eat one another, take care, or you will be destroyed by one another.

16 I mean this: Live by the Spirit, and then you will not indulge your physi-
17 cal cravings. For the physical cravings are against the Spirit, and the cravings of the Spirit are against the physical; the two are in opposition, so that you cannot do anything you
18 please. But if you are guided by the Spirit, you are not subject to law.
19 The things our physical nature does are clear enough—immorality, impurity, licentiousness, idolatry, sor- 20
cery, enmity, quarreling, jealousy, anger, selfishness, dissension, party-spirit, envy, drunkenness, carousing, 21
and the like. I warn you as I did before that people who do such things will have no share in the Kingdom of God. But what the Spirit produces 22
is love, joy, peace, patience, kindness, goodness, faithfulness, gentle- 23
ness, self-control. There is no law against such things! Those who be- 24
long to Jesus the Christ have crucified the physical nature with its propensities and cravings.

If we live by the Spirit, let us 25
be guided by the Spirit. Let us not 26
in our vanity challenge one another or envy one another. But if a man 6:1
is caught doing something wrong, brothers, you are spiritual, and you must set him right, in a spirit of gentleness. Think of yourself, for you may be tempted too. Bear one another's burdens, and in that way carry out the law of the Christ. For if anyone thinks he is somebody when he is really nobody, he is deceiving himself. Every man ought to test his own work, and then whatever satisfaction he has will be with reference to himself, and not in comparison with someone else. For everyone will have to carry his own load.

Those who are taught the message 6
must share all their goods with their teacher. Do not be deceived. God is 7
not to be sneered at. A man will reap 8
just what he sows. The man who sows to gratify his physical cravings

will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the
9 Spirit. Let us not get tired of doing right, for at the proper time we shall
10 reap, if we do not give out. So then whenever we have an opportunity, let us do good to all men, especially to those who belong to the family of the faith.

11 See what large letters I make, when I write to you with my own
12 hand! These men who are trying to force you to let yourselves be circumcised want to present a good appearance externally, to save themselves from having to stand persecution for the cross of Jesus the Christ.
13 Why, even those who let themselves be circumcised do not observe the Law themselves! But they want you to let yourselves be circumcised so that they can boast of that physical fact about you! But I never want to 14
boast of anything but the cross of our Lord Jesus Christ, on which the world has been crucified to me and I have been to the world. For 15
neither circumcision nor the want of it is of any importance, but only a new creation. Peace and mercy be 16
on all who will follow this rule, and on the true Israel of God.

Let nobody interfere with me 17
after this, for I bear on my body the scars that mark me as a slave of Jesus.

The blessing of our Lord Jesus 18
Christ be with your spirit, brothers. Amen.

The Letter to the
Ephesians

1 Paul, by God's will an apostle of Jesus Christ, to God's
2 people who are steadfast in Christ Jesus; God our Father and the Lord Jesus Christ bless you and give you peace.

3 Blessed be the God and Father of our Lord Jesus Christ, who through Christ has blessed us with every spiritual blessing in the heavenly
4 realm. Through him he chose us out before the creation of the world, to be consecrated and above reproach
5 in his sight in love. He foreordained us to become his sons through Jesus
6 Christ, in fulfilment of his generous purpose, so that we might praise the splendid blessing which he has given
7 us through his beloved Son. It is through union with him and through his blood that we have been delivered
8 and our offenses forgiven, in the abundance of his mercy which he has
9 lavished upon us. He has given us perfect insight into his secret purpose and understanding of it, in following out the design he planned to
10 carry out in Christ, and in arranging, when the time should have fully come, that everything in heaven and on earth should be unified in Christ
11 —the Christ through whom it is our lot to have been predestined by the design of him who in everything carries out the purpose of his will,
12 to win praise for his glory, by having been the first to believe in Christ.
13 You also have heard the message of the truth, the good news of your salvation, and believed in him, and through union with him you have been marked with the seal of the
14 holy Spirit that was promised, which is the guarantee of our inheritance, so that we may get full possession of it, and praise his glory for it.

15 This is why I, for my part, since I have heard of your faith in the Lord
16 Jesus and in all God's people, never cease to thank God for you when I
17 mention you in my prayers, that the God of our Lord Jesus Christ, the glorious Father, may grant you the Spirit of wisdom and revelation through the knowledge of himself,
18 enlightening the eyes of your mind so that you may know what the hope is to which he calls you, how gloriously rich his inheritance is
19 among God's people, and how surpassingly great his power is for us who believe; like the mighty
20 strength he exerted in raising Christ from the dead, and seating him at

21 his right hand in heaven, far above
all hierarchies, authorities, powers,
and dominions, and all titles that
can be bestowed not only in this
22 world but in the world to come. He
has put everything under his feet and
made him the indisputable head of
23 the church, which is his body, filled
by him who fills everything every-
2 where. You also were dead because
2 of the offenses and sins in the midst
of which you once lived under the
control of the present age of the
world, and the master-spirit of the
air, who is still at work among
3 the disobedient. We all lived among
them once, indulging our physical
cravings and obeying the impulses
of our lower nature and its thoughts,
and by nature we were doomed to
4 God's wrath like other men. But
God is so rich in mercy that because
5 of the great love he had for us, he
made us, dead as we were through
our offenses, live again with the
Christ. It is by his mercy that you
6 have been saved. And he raised us
with Christ, and through our union
with Christ Jesus made us sit down
7 with him in heaven, to show the in-
comparable wealth of his mercy
throughout the ages to come by his
goodness to us through Christ Jesus.
8 For it is by his mercy that you have
been saved through faith. It is not
by your own action, it is the gift of
9 God. It has not been earned, so that
10 no one can boast of it. For he has
made us, creating us through our
union with Christ Jesus for the life of
goodness which God had predestined
us to live.

So remember that you were once 11
physically heathen, and called un-
circumcised by those who called
themselves circumcised, though only
physically, by human hands. At that 12
time you had no connection with
Christ, you were aliens to the com-
monwealth of Israel, and strangers
to the agreements about God's prom-
ise; with no hope and no God in all
the world. But now through your 13
union with Christ you who were
once far away have through the
blood of Christ been brought near.
For he is himself our peace. He has 14
united the two divisions, and broken
down the barrier that kept us apart,
and through his human nature put an 15
end to the feud between us, and
abolished the Law with its rules and
regulations, in order to make peace
and create out of the two parties one
new man by uniting them with him-
self, and to kill the feud between 16
them with his cross and in one body
reconcile them both to God with it.
He came with the good news of 17
peace for you who were far away
and for those who were near; for it 18
is through him that we both with one
Spirit are now able to approach the
Father. So you are no longer foreign- 19
ers or strangers, but you are fellow-
citizens of God's people and mem-
bers of his family. You are built upon 20
the apostles and prophets as your
foundation, and Christ Jesus himself
is the cornerstone. Through him 21
every part of the building is closely

united and grows into a temple sacred through its relation to the
22 Lord, and you are yourselves built up into a dwelling for God through the Spirit.

3 This is why I, Paul, whom Jesus the Christ has made a prisoner for
2 the sake of you heathen—if at least you have heard how I dealt with the mercy of God that was given me
3 for you, and how the secret was made known to me by revelation, as
4 I have briefly written. As you read that, you will be able to understand the insight I have into the secret of
5 the Christ (which in past ages was not disclosed to mankind as fully as it has now been revealed through the Spirit to his holy apostles and proph-
6 ets) that through union with Christ Jesus the heathen are fellow-heirs with the Jews, belong to the same body and share the promise with
7 them, through the good news for which I became a worker by virtue of the gift of God's mercy which by the exercise of his power he has
8 given me. To me, the very least of all his people, this favor has been given, of preaching to the heathen the inexhaustible wealth of the
9 Christ, and making clear how the secret purpose is to be worked out which has been hidden away for ages
10 in God the creator of all things, so that the many-sided wisdom of God may now through the church be made known to the rulers and au-
11 thorities in heaven, fulfilling the eternal purpose which God carried out in Christ Jesus our Lord.
12 Through union with him and through faith in him, we have courage to approach God with confidence. So I
13 ask that what I am having to suffer for your sake may not make me lose heart, for it does you honor.

14 For this reason I kneel before the
15 Father from whom every family in heaven or on earth takes its name,
16 and beg him out of his wealth of glory to strengthen you mightily
17 through his Spirit in your inner nature and through your faith to let Christ in his love make his home in your hearts. Your roots must be
18 deep and your foundations strong, so that you and all God's people may be strong enough to grasp what breadth,
19 length, height, and depth mean, and to understand Christ's love, so far beyond our understanding, so that you may be filled with the very fulness of God. To him who by the
20 exertion of his power within us can do unutterably more than all we ask
21 or imagine, be glory through the church and through Christ Jesus through all generations forever and ever. Amen.

4 So I, the prisoner for the Lord's sake, appeal to you to live lives worthy of the summons you have received; with perfect humility and
2 gentleness, with patience, bearing
3 with one another lovingly. Make every effort to maintain the unity of the Spirit through the tie of peace.
4 There is but one body and one Spirit, just as there is but one hope that be-
5 longs to the call you received. There is but one Lord, one faith, one bap-

6 tism, one God and Father of all, who
is above us all, pervades us all, and is
7 within us all. But each one of us has
been given mercy in Christ's gener-
8 ous measure. So it says,

"When he went up on high, he
led a host of captives,
And gave gifts to mankind."

9 What does "he went up" mean, ex-
cept that he had first gone down to
10 the under parts of the earth? It is he
who went down who has also gone
up above all the heavens, to fill the
11 universe. And he has given us some
men as apostles, some as prophets,
some as missionaries, some as pas-
12 tors and teachers, in order to fit his
people for the work of service, for
13 building the body of Christ, until we
all attain unity in faith, and in the
knowledge of the Son of God, and
reach mature manhood, and that full
measure of development found in
14 Christ. We must not be babies any
longer, blown about and swung
around by every wind of doctrine
through the trickery of men with
their ingenuity in inventing error.
15 We must lovingly hold to the truth
and grow up into perfect union with
him who is the head—Christ him-
16 self. For it is under his control that
the whole system, adjusted and
united by each ligament of its equip-
ment, develops in proportion to the
functioning of each particular part,
and so builds itself up through love.
17 So what I mean and insist upon in
the Lord's name is this: You must no
longer live like the heathen, with
their frivolity of mind and darkened
understanding. They are estranged 18
from the life of God because of the
ignorance that exists among them
and their obstinacy of heart, for they 19
have become callous, and abandoned
themselves to sensuality, greedily
practicing every kind of vice. That is 20
not the way you have been taught
what Christ means, at least if you 21
have really become acquainted with
him and been instructed in him, and
in union with him have been taught
the truth as it is found in Jesus. You 22
must lay aside with your former
habits your old self which is going to
ruin through its deceptive passions.
You must adopt a new attitude of 23
mind, and put on the new self which 24
has been created in likeness to God,
with the uprightness and holiness
that belong to the truth.

So you must lay aside falsehood 25
and each tell his neighbor the truth,
for we are parts of one another. Be 26
angry, but do not sin. The sun must
not go down upon your anger; you 27
must not give the devil a chance.
The man who stole must not steal 28
any more; he must work with his
hands at honest toil instead, so as to
have something to share with those
who are in need. No bad word must 29
ever pass your lips, but only words
that are good and suited to improve
the occasion, so that they will be a
blessing to those who hear them. You 30
must not offend God's holy Spirit,
with which you have been marked
for the Day of Redemption. You 31
must give up all bitterness, rage,
anger, and loud, abusive talk, and all

32 spite. You must be kind to one another, you must be tender-hearted,
and forgive one another just as God
5 through Christ has forgiven you. So
follow God's example, like his dear
2 children, and lead loving lives, just
as Christ loved you and gave himself
for you, as a fragrant offering and
sacrifice to God.

3 But immorality or any form of
vice or greed must not be so much
as mentioned among you; that would
not be becoming in God's people.
4 There must be no indecency or
foolish or scurrilous talk—all that is
unbecoming. There should be thanks-
5 giving instead. For you may be sure
that no one who is immoral, or impure, or greedy for gain (for that is
idolatry) can have any share in the
Kingdom of Christ and God.

6 Whatever anyone may say in the
way of worthless arguments to deceive you, these are the things that
are bringing God's anger down upon
7 the disobedient. Therefore have
8 nothing to do with them. For once
you were sheer darkness, but now,
as Christians, you are light itself.
You must live like children of light,
9 for light leads to perfect goodness,
10 uprightness, and truth; you must
make sure what pleases the Lord.
11 Have nothing to do with the profitless doings of the darkness; expose
12 them instead. For while it is degrading even to mention their secret prac-
13 tices, yet when anything is exposed
by the light, it is made visible, and
anything that is made visible is light.
14 So it says,

"Wake up, sleeper!
Rise from the dead,
And Christ will dawn upon you!"

Be very careful, then, about the 15
way you live. Do not act thoughtlessly, but like sensible men, and 16
make the most of your opportunity,
for these are evil times. So do not be 17
foolish, but understand what the
Lord's will is. Do not get drunk on 18
wine, for that is profligacy, but be
filled with the Spirit, and speak to 19
one another in psalms, hymns, and
sacred songs. Sing praise to the Lord 20
with all your hearts; always give
thanks for everything to God our
Father, as followers of our Lord
Jesus Christ, and subordinate your- 21
selves to one another out of reverence to Christ.

You married women must subordi- 22
nate yourselves to your husbands,
as you do to the Lord, for a husband 23
is the head of his wife, just as Christ
is the head of the church, which is
his body, and is saved by him. Just as 24
the church is in subjection to Christ,
so married women must be, in everything, to their husbands. You who 25
are husbands must love your wives,
just as Christ loved the church and
gave himself for her, to consecrate 26
her, after cleansing her with the
bath in water through her confession
of him, in order to bring the church 27
to himself in all her beauty, without
a flaw or a wrinkle or anything of
the kind, but to be consecrated and
faultless. That is the way husbands 28

ought to love their wives—as if they were their own bodies; a man who loves his wife is really loving him-
29 self, for no one ever hates his own person, but he feeds it and takes care of it, just as Christ does with the
30 church, for we are parts of his body.
31 Therefore a man must leave his father and mother and attach himself to his wife, and they must become
32 one. This is a great secret, but I understand it of Christ and the church.
33 But each one of you must love his wife just as he loves himself, and the wife, too, must respect her husband.

6 Children, as Christians obey your
2 parents, for that is right. "You must honor your father and mother"—that is the first commandment ac-
3 companied with a promise—"so that you may prosper and have a long life
4 on earth." You fathers, too, must not irritate your children, but you must bring them up with Christian training and instruction.

5 You who are slaves, obey your earthly masters, in reverence and awe, with sincerity of heart, as you
6 would the Christ, not with mere external service, as though you had only men to please, but like slaves of Christ, carrying out the will of God.
7 Do your duties heartily and willingly, as though it were for the Lord,
8 not for men, for you know that everyone, slave or free, will be rewarded by the Lord for his good
9 conduct. You who are masters, too, must treat your slaves in the same way, and cease to threaten them, for you know that their Master and yours is in heaven, and that he will show no partiality.

10 Henceforth you must grow strong through union with the Lord and
11 through his mighty strength. You must put on God's armor, so as to be
12 able to stand up against the devil's stratagems. For we have to struggle, not with enemies of flesh and blood, but with the hierarchies, the authorities, the master-spirits of this dark world, the spirit-forces of evil on
13 high. So you must take God's armor, so that when the evil day comes you will be able to make a stand, and when it is all over to hold your
14 ground. Stand your ground, then, with the belt of truth around your waist, and put on uprightness as
15 your coat of mail, and on your feet put the readiness the good news of
16 peace brings. Besides all these, take faith for your shield, for with it you will be able to put out all the flaming
17 missiles of the evil one, and take salvation for your helmet, and for your sword the Spirit, which is the
18 voice of God. Use every kind of prayer and entreaty, and at every opportunity pray in the Spirit. Be on the alert about it; devote yourselves constantly to prayer for all God's
19 people and for me, that when I open my lips I may be given a message, so that I may boldly make known the
20 secret of the good news, for the sake of which I am an envoy, and in prison. Pray that, when I tell it, I

may have the courage to speak as I ought.

21 In order that you also may know how I am, our dear brother Tychicus, a faithful helper in the Lord's service, will tell you all about it.
22 That is the very reason I am sending him, to let you know how I am, and to cheer your hearts.

23 God our Father and the Lord Jesus Christ give the brothers peace and love, with faith.
24 God's blessing be with all who have an unfailing love for our Lord Jesus Christ.

The Letter to the
Philippians

1 Paul and Timothy, slaves of Christ Jesus, to all God's people in union with Christ Jesus who are in Philippi, with the superintendents and assist-
2 ants; God our Father and the Lord Jesus Christ bless you and give you peace.

3 I never think of you without
4 thanking my God, and always whenever I pray for you all I do it with
5 joy over your co-operation in the good news from the day you first re-
6 ceived it until now. For I am certain that he who has begun the good work in you will finish it for the Day of
7 Jesus Christ. And I have a right to feel in this way about you all, because both when I am in prison and when I am defending and vindicating our right to preach the good news, I have you in my heart as all sharing
8 that privilege with me. For God is my witness how I yearn for you all with the affection of Christ Jesus
9 himself. And it is my prayer that your love may grow richer and richer in knowledge and perfect in-
10 sight, so that you may have a sense of what is vital, and may be men of transparent character and blameless life, in preparation for the Day of
11 Christ, with your lives filled with the fruits which uprightness produces through Jesus Christ, to the honor and praise of God.

12 Now I want to assure you, brothers, that what has happened to me has actually resulted in furthering the preaching of the good news.
13 Thus it is generally known throughout the Imperial Guard and elsewhere that it is for the sake of Christ
14 that I am in prison, and so most of the Christian brothers have been exceedingly encouraged by my imprisonment to declare God's message without any fear of the consequences.

15 Some of them, it is true, are actually preaching the Christ from jealousy and partisanship, but there are
16 others who are doing it out of goodwill. These latter do it from love for me, for they know that God has put
17 me where I am to defend our right to preach the good news. But the others are preaching the Christ not sincerely but for their own ends, imagining that they are making my imprisonment harder to bear.

18 But what difference does it make? All that matters is that, in one way or another, from false motives or honest ones, Christ is being made

known; I am glad of that. Yes, and I
19 expect to be glad, for I know that
through your prayers and the help of
the Spirit of Jesus Christ, all this will
20 turn out for my highest welfare, for
I eagerly and confidently hope that
I shall never disgrace myself but that
this time as always hitherto, living
or dying, I shall do Christ credit by
my unfailing courage.
21 For, as I see it, living means Christ
and dying something even better.
22 But if living on here means having
my labor bear fruit, I cannot tell
23 which to choose. I am undecided be-
tween the two, for I long to depart
and be with Christ, for that is far,
24 far better, and yet your needs make
it very necessary for me to stay on
25 here. I am convinced of this, and so
I know that I shall stay on and serve
you all, to help you to develop and to
26 be glad in your faith. So you will
find in me fresh cause for Christian
exultation, through having me with
you again.
27 Whatever happens, show your-
selves citizens worthy of the good
news of the Christ, so that whether I
come and see you or am kept away
and only hear news of you, I may
know that you are standing firm with
one spirit, one purpose, fighting side
by side for faith in the good news.
28 Never for a moment falter before
your opponents, for your fearless-
ness will be a sure sign for them of
their coming destruction, but to you
it will be an omen, from God him-
29 self, of your deliverance. For you
have been granted the privilege not
only of trusting in Christ but of suf-
fering for him. Take your part in 30
the same struggle that you have seen
me engage in and that you hear I am
still keeping up.

So by whatever appeal there is in 2
our relation to Christ, by whatever
incentive there is in love, by what-
ever participation there is in the
Spirit, whatever affection and sym-
pathy, make me perfectly happy by 2
living in harmony, with the same
attitude of love, with the same feel-
ing and purpose. Do not act for self- 3
ish ends or from vanity, but modest-
ly treat one another as your su-
periors. Do not take account of your 4
own interests, but of the interests of
others as well. Have the same atti- 5
tude that Christ Jesus had. Though 6
he possessed the nature of God, he
did not grasp at equality with God,
but laid it aside to take on the nature 7
of a slave and become like other
men. When he had assumed human 8
form, he still further humbled him-
self and carried his obedience so far
as to die, and to die upon the cross.
That is why God has so greatly ex- 9
alted him, and given him the name
above all others, so that in the name 10
of Jesus everyone should kneel, in
heaven and on earth and in the under-
world, and everyone should ac- 11
knowledge Jesus Christ as Lord, and
thus glorify God the Father.

So, my dear friends, as you have 12
always been obedient, with rever-
ence and awe make every effort to
insure your salvation, not simply
as though I were with you, but all

13 the more because I am away. For it
is God who in his good-will is at
work in your hearts, inspiring your
14 will and your action. Do everything
without any grumbling or disputing,
15 so that you will be blameless and
honest, faultless children of God in
the midst of a crooked and perverted
age, in which you appear like stars
16 in a dark world, offering men the
message of life. Then I will have
reason to boast of you on the Day of
Christ, because my exertion and
17 labor have not been wasted. Even if
my life is to be poured out as a liba-
tion as you offer your faith in a
service of sacrifice to God, I am glad
to have it so, and I congratulate you
18 upon it, just as you must be glad and
congratulate me.
19 I hope, with the help of the Lord
Jesus, to send Timothy to you soon,
so that I, too, may be cheered by
20 having news about you. For I have
no one like him who would take
21 such a real interest in you. For they
are all looking out for their own
interests, not for those of Jesus
22 Christ. But you know his character,
and how like a son helping his father
he has worked like a slave with me
23 in preaching the good news. So I
hope to send him to you just as soon
as I can see how my case is going to
24 turn out. I trust the Lord to enable
me to come to you myself before
25 long. But I feel that I must send back
to you Epaphroditus, my brother,
fellow-laborer, and fellow-soldier,
whom you sent to look after my
26 needs. For he has been longing to see
you all, and has been greatly dis-
tressed because you heard that he
was sick. For he was sick, and near- 27
ly died, but God took pity on him,
and not only on him, but on me, to
save me from having one sorrow
after another. So I am all the more 28
eager to send him, so that you may
have the pleasure of seeing him
again, and I may feel more relieved.
So give him a hearty Christian wel- 29
come, and value men like him very
highly, for he came near dying for 30
the Lord's work, and risked his life
to make up for what was lacking in
the service you have done me.

Now, my brothers, goodbye, and 3
the Lord be with you. I do not mind
writing the same thing over and
over to you; it is necessary for your
safety.

Look out for those dogs, those 2
mischief-makers, with their amputa-
tion! We are the true circumcision, 3
who worship God by his Spirit, prid-
ing ourselves only on Christ Jesus,
and not relying on physical ad-
vantages, though I at least am en- 4
titled to rely on them.

If anyone thinks he can rely on his
physical advantages, still more can I!
I was circumcised when I was eight 5
days old. I am a descendant of Israel.
I belong to the tribe of Benjamin.
I am a Hebrew, and the son of He-
brews. As to the Law, I was a Phari-
see; as to my zeal, I was a persecutor 6
of the church; and by the Law's
standard of uprightness, no fault
could be found with me. But for the 7
sake of Christ I have come to count

8 my former gains as loss. Why, I
count everything as loss compared
with the supreme advantage of
knowing Christ Jesus my Lord. For
his sake I have lost everything, and
think it rubbish, in order to gain
9 Christ and be known to be united to
him, with any uprightness I may
have not based on law but coming
through faith in Christ—the upright-
ness that comes from God through
10 faith. I want to know him in the
power of resurrection, and to share
11 his sufferings and even his death, in
the hope of attaining resurrection
12 from the dead. Not that I have
secured it yet, or already reached
perfection, but I am pressing on to
see if I can capture it, because I have
13 been captured by Jesus Christ. Broth-
ers, I do not consider that I have
captured it yet, only, forgetting
what is behind me, and straining
14 toward what lies ahead, I am press-
ing toward the goal, for the prize
to which God through Christ Jesus
15 calls us upward. Let as many of us
therefore as are mature have this
attitude. If you have any different
attitude, God will make this clear
16 to you. Only, we must live up to
what we have already attained.

17 Follow my example, brothers, all
of you, and notice those who follow
18 the pattern we have set you. For
there are many who live, as I have
often told you, and tell you now with
tears, like enemies of the cross of
19 Christ. They are doomed to destruc-
tion: their appetites are their god;
they glory in their shame; they are
absorbed in earthly matters. But the 20
commonwealth to which we belong
is in heaven, and from it we are
eagerly awaiting the coming of a
savior, the Lord Jesus Christ. He 21
will make our poor bodies over to
resemble his glorious body, by exert-
ing the power he has to subject
everything to himself.

So, my dear brothers whom I so **4**
long to see, my joy and pride, stand
firm in the Lord, dear friends.

I appeal to Euodia and I appeal to 2
Syntyche to agree together, as Chris-
tians. And I beg you, my true com- 3
rade, help them, for they toiled at
my side in spreading the good news,
with Clement and the rest of my
fellow-workers, whose names are in
the book of life.

Goodbye, and the Lord be with 4
you always. Again I say, goodbye.
Let all men see your forbearing 5
spirit. The Lord is coming soon.
Have no anxiety about anything, but 6
make all your wants known to God
in prayer and entreaty, and with
thanksgiving. Then, through your 7
union with Christ Jesus, the peace of
God, so far above any human
thought, will guard your minds and
thoughts.

Now, brothers, let your minds 8
dwell on what is true, what is
worthy, what is right, what is pure,
what is amiable, what is kindly—on
everything that is excellent or praise-
worthy. Do the things that you 9
learned, received, and heard from
me, and that you saw me do. Then

God who gives peace will be with you.

10 I was very glad, as a Christian, to have your interest in me revive again after so long; for you have always been interested, but you have had no
11 opportunity to show it. Not that I have anything to complain of, for I have learned how to be contented
12 with the condition I am in. I know how to live humbly and I know how to enjoy plenty. I have learned the secret, in any and all conditions, of being well-fed and of going hungry, of having plenty and of going with-
13 out. I can do anything through him
14 who gives me strength. But it was very kind of you to share my difficul-
15 ties. And you at Philippi know as well as I do, that in the early days of the good news, after I left Macedonia, no church but yours went into partnership and opened an ac-
16 count with me. Even when I was at Thessalonica you sent money more than once for my needs. Not that I 17
want your gifts, but I want you to have the profits that will accumulate to your credit. You have paid me in 18
full, and more too. I am fully supplied with what I have received from you through Epaphroditus. It is like fragrant incense, just such a sacrifice as God welcomes and approves. My God will gloriously 19
supply all your needs with his wealth, through your union with Christ Jesus. Glory to our God and 20
Father forever and ever. Amen.

Remember me to all my fellow- 21
Christians. The brothers who are with me wish to be remembered to you. All God's people wish to be 22
remembered to you, especially those who belong to the emperor's household.

The blessing of our Lord Jesus 23
Christ be with your spirits.

The Letter to the
COLOSSIANS

1 PAUL, by God's will an apos-
2 tle of Christ Jesus, and our
brother Timothy, to the de-
voted and steadfast Chris-
tian brothers in Colossae; God our
Father bless you and give you peace.
3 We never pray for you without
thanking God, the Father of our
4 Lord Jesus Christ, for what we have
heard of your faith in Christ Jesus,
and of the love you have for all
5 God's people, and for the hope of
what is stored up for you in heaven.
You first heard of it long ago when
6 the true message of the gospel came
among you, to thrive and bear its
fruit among you, as it does all over
the world, from the time when you
first heard about the mercy of God,
7 and really came to know it, in the
form in which Epaphras, my dear
8 fellow-slave, taught it to you. He is
my faithful representative as a serv-
ant of Christ, and it is he who has
told me of the love the Spirit has
9 awakened in you. That is why, from
the day I first heard of it, I have
never given up praying for you and
asking God to fill you, through full
spiritul wisdom and insight, with a
clear knowledge of what his will is,
10 so that the lives you live may be
worthy of your Master and wholly
pleasing to him, and you may be
fruitful in all kinds of good deeds,
and may grow into fuller knowledge
of God. Then, so mighty is his 11
majesty, he will nerve you perfectly
with strength for the cheerful exer-
cise of endurance and forbearance in
every situation, and you will thank 12
the Father who has entitled you to
share the lot of God's people in the
realm of light. He has rescued us 13
from the dominion of darkness, and
has transferred us into the realm of
his dear Son, by whom we have been 14
ransomed from captivity through
having our sins forgiven. He is a 15
likeness of the unseen God, born be-
fore any creature, for it was through 16
him that everything was created in
heaven and on earth, the seen and the
unseen, angelic thrones, dominions,
principalities, authorities—all things
were created through him and for
him. He existed before all things and 17
he sustains and embraces them all.
He is the head of the church, it is his 18
body; for he is the beginning, the
firstborn from among the dead—that
he might come to stand first in every-
thing. For all the divine fulness chose 19
to dwell in him and through him to

reconcile to God all things on earth
20 or in heaven, making this peace
through his blood shed on the cross.
21 And it has brought you, who were
once estranged from him, hostile in
attitude and engaged in doing wrong
(though now he has reconciled you
22 through dying in his human body) in
holiness, and free from reproach or
23 blame, into God's presence—if at
least you continue firm and steadfast
in the exercise of faith, and never
shift from the hope held out in the
good news to which you listened,
which has been preached all over the
world, and for which I, Paul, became
a worker.

24 At present I am glad to be suffer-
ing in your interest, and I am mak-
ing up in my own person what is
lacking in Christ's sufferings for the
25 church, which is his body. In it, by
divine appointment, I became a
worker, that I might preach among
you the message of God in its ful-
26 ness—that secret, hidden from the
ages and generations, but now dis-
closed to those who are consecrated
27 to him, to whom God has chosen to
make known among the heathen how
glorious this mystery of Christ in
you, the promise of glorification,
28 really is. And in spreading the news
of him, we warn everyone and teach
everyone all our wisdom, in order to
bring everyone to Christian perfec-
29 tion. That is what I am working for,
fighting with all the energy with
which he so mightily endows me.

2 For I want you to know what a
fight I am putting up for you and for
our brothers in Laodicea, and for all
who do not know me personally,
that your hearts may be cheered. I 2
want you to be united by love, and
to have all the benefit of assured
knowledge in coming to know Christ
—that divine mystery in which all 3
treasures of wisdom and knowledge
are to be found. What I mean is, let 4
nobody mislead you by specious
arguments. For though I am absent 5
from you in person I am with you in
spirit, and I am glad to observe your
harmony and the solidity of your
faith in Christ.

So just as you once accepted the 6
Christ, Jesus, as your Lord, you
must live in vital union with him.
You must be rooted and built up in 7
him and made strong in faith, just as
you were taught to be, overflowing
with it in your gratitude.

Take care that nobody exploits 8
you through the pretensions of
philosophy, guided by human tradi-
tion, following material ways of
looking at things, instead of follow-
ing Christ. For it is in him that all 9
the fulness of God's nature lives
embodied, and in union with him 10
you too are filled with it. He is the
head of all your principalities and
dominions. Through your relation 11
to him you have received, not a
physical circumcision, but a circum-
cision effected by Christ, in stripping
you of your material nature, when 12
in your baptism you were buried
with him, and raised to life with him
through your faith in the power of
God who raised him from the dead.

13 Yes, you who were dead through misdeeds and physically uncircumcised, God raised to life with Christ.
14 He forgave us all our misdeeds, canceled the bond which stood against us, with its requirements, and put it out of our way when he nailed it to
15 the cross. He disarmed the principalities and dominions and displayed them openly, triumphing over them through him.
16 So no one can call you to account for what you eat or drink, or do about annual or monthly feasts or
17 Sabbaths. That was all only the shadow of something that was to follow; the reality is found in Christ.
18 No one can put you in the wrong by persisting in studied humility and the worship of angels, being absorbed in the visions he has seen, and groundlessly conceited over his mere human
19 mind. Such people lose their connection with the head, from which the whole body through its ligaments and sinews must be governed and united if it is to grow in the divine way.
20 If you have died with Christ to material ways of looking at things, why do you act as though you still belonged to the world, and submit
21 to rules like "You must not handle,"
"You must not taste," "You must
22 not touch"—referring to things that are all meant to be used up and destroyed? This is to follow mere hu-
23 man rules and regulations. Such practices pass for wisdom, with their self-imposed devotions, their self-humiliation, and their ascetic discipline, but they carry with them no real distinction, they are really only a catering to the flesh.

3 If, then, you have been raised to life with Christ, set your hearts on the things that are where Christ is, above, seated at God's right hand.
2 Fix your thoughts on the things that are above, not on those that are
3 on earth. For you have died, and your life now lies hidden with Christ
4 in God. When Christ, who is our true life, shall make his appearance, then you also will appear glorified with him.

5 So treat as dead your physical nature, as far as immorality, impurity, passion, evil desire, and greed are concerned; for it is really idolatry. It is on account of these things
6 that God's anger is coming. And you
7 once practiced them as others do, when you lived that old earthly life.
8 But now you too must put them all aside—anger, rage, spite, rough, abusive talk—these must be banished
9 from your lips. You must not lie to one another. For you have stripped
10 off your old self with its ways and have put on that new self newly made in the likeness of its Creator,
11 to know him fully. Here, what matters is not "Greek" and "Jew," the circumcised and the uncircumcised, barbarian, Scythian, slave, freeborn, but Christ is everything and in us all.

12 As persons chosen by God, then, consecrated and dearly loved, you must clothe yourselves with tenderness of heart, kindness, humility,

13 gentleness, forbearance. You must
bear with one another and forgive
one another, if anyone has reason to
be offended with anyone else. Just
as the Lord has forgiven you, so you
14 must forgive. And over all these put
on love, which completes them and
15 fastens them all together. Let the
ruling principle in your hearts be
Christ's peace, for in becoming
members of one body you have been
called under its sway. And you must
16 be thankful. Let the message of
Christ live in your hearts in all its
wealth of wisdom. Teach it to one
another and train one another in
it with thankfulness, with psalms,
hymns, and sacred songs, and sing
17 to God with all your hearts. And
whatever you have to say or do, do
it all as followers of the Lord Jesus,
and offer your thanksgiving to God
the Father through him.

18 You married women must subordi-
nate yourselves to your husbands,
for that is your duty as Christians.
19 You who are husbands must love
your wives and not be harsh to them.
20 Children, always obey your par-
ents, for that is commendable in
21 Christians. Fathers, do not irritate
your children, or they may lose
heart.

22 You who are slaves must always
obey your earthly masters, not with
mere external service, as though you
had only men to please, but with
sincerity of heart, because you fear
23 the Lord. Work at everything you
do with all your hearts, as work
done not for men only but for the
Lord, for you know that it is from 24
him that you are to receive that in-
heritance which is to be your re-
ward. Think of Christ as the master
you are working for. For the man 25
who wrongs anyone will be paid
back for the wrong he has done;
there will be no exceptions. You who 4:1
are masters must treat your slaves
justly and fairly, and remember that
you have a Master, too, in heaven.

Be persistent in prayer and wide 2
awake about it when you give
thanks. Pray for me too, that God 3
may give me an opening for the
message, and let me tell the secret of
Christ on account of which I am kept
in prison until I can make clear to 4
the authorities why I cannot help
telling it. Use wisdom in dealing 5
with outsiders, making the most of
your opportunities. Always put your 6
message attractively, and yet point-
edly, and be prepared to give every
inquirer a fitting answer.

Our dear brother Tychicus, my 7
faithful helper and fellow-servant in
the Lord's work, will tell you all
about me. I am sending him to you 8
for the express purpose of letting
you know my circumstances, and of
cheering your hearts. And with him 9
I send my dear, faithful brother
Onesimus, who is one of your own
number. They will tell you all about
matters here.

Aristarchus, my fellow-prisoner, 10
wishes to be remembered to you,
and so does Barnabas' cousin Mark.
(About him you have had instruc-
tions; if he comes to see you, make

him welcome.) So also does Jesus
11 who is called Justus. They are the
only ones among the converts from
Judaism who have worked with me
for the reign of God who have
12 proved a comfort to me. Epaphras,
one of your own number, a slave of
Christ Jesus, wishes to be remem-
bered to you. He is always standing
up for you in his prayers that you
may stand fast, like men of mature
convictions, whatever God's will for
13 you may be. I can testify how
anxious he is about you and the
brothers in Laodicea and Hierapolis.
Our dear Luke, the doctor, and 14
Demas wish to be remembered to
you. Remember me to the brothers 15
in Laodicea and to Nympha and the
church that meets at her house.
When this letter has been read to 16
you, have it read to the church at
Laodicea also, and see that you read
the letter that is coming from there.
And tell Archippus, "See that you 17
perform the Christian service you
have been assigned."

This farewell is in my own hand, 18
from Paul. Remember that I am in
prison. God bless you.

The First Letter to the Thessalonians

1 Paul, Silvanus, and Timothy
to the Thessalonian church
in union with God the Father and the Lord Jesus
Christ; God bless you and give you
peace.
2 We always thank God for you all
when we mention you in our prayers,
3 for we can never forget before our
God and Father your energetic faith,
your loving service, and your unwavering expectation of our Lord
4 Jesus Christ. For we know, brothers whom God so loves, that he has
5 chosen you, for our preaching of the
good news did not come to you as
mere words but with power and the
holy Spirit and full conviction—you
know the kind of life we lived among
6 you for your good. And you followed the example set by us and by
the Lord, for though our message
brought you great trouble, you welcomed it with joy inspired by the
7 holy Spirit, so that you set an example to all the believers in Mace-
8 donia and Greece. For the Lord's
message has rung out from you not
only over Macedonia and Greece,
but the story of your belief in God
has gone everywhere, so that we
9 never need to mention it. For when
people speak of us, they tell what
a welcome you gave us, and how
you turned from idols to God, to
serve a true and living God, and to 10
wait for the coming from heaven of
his Son, whom he raised from the
dead—Jesus, our deliverer from
God's coming wrath.

You know yourselves, brothers, 2
that our visit to you was far from in-
effectual. We had just been through 2
ill-treatment and insults at Philippi,
as you remember, but, in the face of
great opposition, we took courage
by the help of our God, and told you
God's good news. For our appeal 3
does not rest on a delusion, nor
spring from any impure motive;
there is no fraud about it. God has 4
thought us fit to be intrusted with
the good news, and so we tell it,
making no effort to please men,
but to please God, who tests our
hearts. We never used flattery, as 5
you know, or found pretexts for
making money, as God is our wit-
ness. We never sought praise from 6
men, either from you or anyone
else, though as Christ's apostles we
might have stood on our dignity. We 7
were children when we were with
you; we were like a mother nursing

8 her children. That was the kind of affection we had for you, which made us ready to share with you not only God's good news but our own lives too, because you were so dear 9 to us. You remember, brothers, how we toiled and labored. We worked night and day, when we preached the good news to you, in order not to 10 be a burden to any of you. You will testify, and God will, how pure and upright and irreproachable our relations were with you who believed. 11 You know how, like a father with his children, we used to urge, en- 12 courage, and implore you to make your lives worthy of God who invites you into his kingdom and his glory.

13 We for our part constantly thank God for another reason too—because when you received God's message from our lips, you welcomed it not as the message of men but as the message of God, as it really is, which does its work in the hearts of you 14 believers. For you, brothers, followed the example of God's churches in Judea that are in union with Christ Jesus, for you in your turn had to bear the same ill-treatment from your neighbors as they did from the 15 Jews, who killed the Lord Jesus and persecuted the prophets and us; who displease God, and in their hostility 16 to all mankind try to keep us from speaking to the heathen so that they may be saved, so as always to fill up the measure of their sins. But God's wrath has overtaken them at last!

17 For our part, brothers, when we were separated from you for a little while—in person, though not in spirit—we were extremely eager and longed intensely to see you. For we 18 resolved to come to see you—I, Paul, did so again and again—but Satan held us back. For what hope 19 or happiness shall we have or what prize to be proud of in the presence of our Lord Jesus when he comes, except you? You are our pride and our 20 joy.

So when I could not bear it any **3** longer, I made up my mind to stay behind alone at Athens, and I sent 2 my brother Timothy, a servant of God in preaching the good news of the Christ, to strengthen you in your faith and encourage you not to be led astray, any of you, in all these troubles. You know yourselves that 3 this is what we must expect, for 4 when we were with you, we told you beforehand that we were going to have trouble, and it came true, as you know. That was why, when I 5 could not bear it any longer, I sent to find out about your faith, for I was afraid that the tempter might have tempted you and all our labor might be lost. But now that Timothy 6 has just come back to me from you, and brought me good news of your faith and love, and told me how kindly you think of me and that you long to see me just as much as I long to see you, I feel encouraged, broth- 7 ers, about you, in spite of all my distress and trouble, at your faith, for now I can really live, since you 8 are standing firm in the Lord. For 9

how can I thank God enough for you, for all the happiness you make me feel in the presence of our God,
10 as I pray night and day with intense earnestness that I may see your faces and supply what is lacking in your faith?
11 May our God and Father himself and our Lord Jesus open my way to
12 you! May the Lord make your love for one another and for all men wide
13 and full like my love for you, so that your hearts may be strong and faultlessly pure in the sight of our God and Father, when our Lord Jesus appears with all his saints!

4 Now, brothers, we ask and entreat you, in the name of the Lord Jesus, to live as you learned from us that you must live, to please God—as indeed you are doing, only do it more
2 and more. For you remember what instructions we gave you on the authority of the Lord Jesus.
3 It is God's will that you should be consecrated, that you abstain
4 from immorality, that each of you learn to take a wife for himself from
5 pure and honorable motives, not to gratify his passion, like the heathen
6 who know nothing of God. No one is to wrong or defraud his brother in this matter, for the Lord avenges all such things, as we told you before,
7 in the most solemn terms. God has not called us to an unclean life, but
8 to a pure one. So whoever disregards this is not disregarding man, but God, who gives you his holy Spirit.
9 You do not need to have anyone write to you about brotherly love, for you have yourselves been taught by God to love one another, and you 10
are doing it to all the brothers all over Macedonia.

But we do entreat you, brothers, to surpass yourselves in striving to 11
live quietly and mind your own affairs, and work with your hands, as we directed you, so that you may 12
have the respect of the outsiders, and not be dependent upon anybody.

We do not want you to be un- 13
der any misapprehension, brothers, about those who are falling asleep. You must not grieve for them, as others do who have no hope. For if 14
we believe that Jesus died and rose again, then by means of Jesus God will bring back with him those who have fallen asleep. For we can assure 15
you, on the Lord's own authority, that those of us who will still be living when the Lord comes will have no advantage over those who have fallen asleep. For the Lord himself, 16
at the summons, when the archangel calls and God's trumpet sounds, will come down from heaven, and first those who died in union with Christ will rise; then those of us who are 17
still living will be caught up with them on clouds into the air to meet the Lord, and so we shall be with the Lord forever. Therefore, encour- 18
age one another with this truth.

But as to times and dates, broth- **5**
ers, you do not need to have anyone write to you, for you yourselves 2
know perfectly well that the Day of the Lord is to come like a thief in the night. When people say, "What 3

peace and security!" then suddenly destruction will be upon them, like birth-pains upon a woman about to give birth to a child, and there will
4 be no escape. But you are not in darkness, brothers, so that that Day should surprise you like thieves.
5 You all belong to the light and the day. We have nothing to do with
6 night or with darkness. So we must not sleep like other men, but we
7 must be vigilant and composed. For those who sleep sleep at night and those who get drunk do so at night,
8 but we who belong to the day must be composed, wearing faith and love for a coat of mail, and helmeted with
9 the hope of salvation. For God has not destined us for his wrath, but to gain salvation through our Lord
10 Jesus Christ, who died for us so that whether we are still alive or fall
11 asleep we may live with him. Therefore encourage one another and strengthen one another, just as you are doing.

12 We beg you, brothers, to respect those who work with you and who lead you in the service of the Lord,
13 and teach you. Hold them in the highest esteem and affection for what they do. Live at peace with one 14
another. We beg you, brothers, warn the idlers, cheer up the despondent, keep hold of the weak, be patient with everybody. Take care 15
that none of you ever pays back evil for evil, but always try to treat one another and everybody with kindness. Always be joyful. Never give 16 17
up praying. Thank God whatever 18
happens. For this is what God through Christ Jesus wants you to do. Do not stifle the Spirit. Do not 19 20
disregard the utterances it inspires, but test them all, retaining what is 21
good and avoiding every kind of 22
evil.

May God himself, the giver of 23
peace, consecrate you through and through. Spirit, soul, and body, may you be kept sound, and be found irreproachable when our Lord Jesus Christ comes. He who calls you can 24
be relied on, and he will do this.

Brothers, pray for us. 25

Greet all the brothers with a 26
sacred kiss. I charge you in the 27
Lord's name to have this letter read to all the brothers.

The blessing of our Lord Jesus 28
Christ be with you.

The Second Letter to the Thessalonians

1 Paul, Silvanus, and Timothy
to the Thessalonian church
in union with God our Fa-
ther and the Lord Jesus
2 Christ; God the Father and the Lord
Jesus Christ bless you and give you
peace.

3 We always have to thank God for
you, brothers, as it is right that we
should, because your faith is growing
so wonderfully and the love of every
one of you for one another is increas-
4 ing. As a result, we ourselves speak
of you with pride in the churches of
God for your steadfastness and faith
in the face of all the persecutions and
troubles you are having to endure.
5 This is a proof of God's justice in
judging, and it is to prove you
worthy of the Kingdom of God, for
the sake of which you are suffering,
6 since God considers it only just to
repay with suffering those who are
7 making you suffer and to give rest
to you who are suffering and to us,
when our Lord Jesus appears from
8 heaven, with his mighty angels in a
blaze of fire, and takes vengeance on
the godless who will not listen to the
9 good news of our Lord Jesus. They
will be punished with eternal ruin
and exclusion from the presence of
the Lord and his glorious might,
when on that Day he comes to be 10
honored in his people, and wondered
at in all who believe in him—because
our testimony has been confirmed
in you.

To this end we always pray for 11
you too, asking our God to find you
worthy of the call he has given you,
and by his power to fulfil every de-
sire you may have for goodness, and
every effort of your faith, so that the 12
name of our Lord Jesus may be glori-
fied in you and you in him, by the
blessing of our God and the Lord
Jesus Christ.

As to the coming of our Lord Je- 2
sus Christ, brothers, and our as-
sembling to meet him, we beg you 2
not to let your minds be too easily
unsettled or wrought up, by any
message of the Spirit or any utter-
ance or letter purporting to be from
me, to the effect that the Day of the
Lord has already come. You must not 3
let anyone deceive you at all. For
that is not until the rebellion takes
place and the embodiment of dis-
obedience makes his appearance—
he who is doomed to destruction, the 4
adversary of every being that is
called a god or an object of worship,

and so overbearing toward them as to enter God's sanctuary and take his seat there, proclaiming himself to be
5 God—do you not remember that when I was with you, I used to tell
6 you this? So now you know what it it is that is holding him back from making his appearance before the
7 appointed time arrives. For disobedience is already secretly at work, but only until he who is now holding it in check is gotten out of the way.
8 Then the embodiment of disobedience will make his appearance, and the Lord Jesus will destroy him with the breath of his mouth and annihilate him by his appearance and ar-
9 rival. The other's appearance, by the contrivance of Satan, will be full of power and pretended signs and won-
10 ders, and full of wicked deception for men who are going to destruction, because they refused to love the
11 truth and be saved. This is why God sends upon them a misleading influence, to make them believe what is
12 false, so that all who have refused to believe the truth but have preferred disobedience may be condemned.

13 We always have to thank God for you, brothers whom the Lord so loves, because God chose you from the beginning to be saved through consecration by the Spirit
14 and through faith in the truth, and called you to it through our preaching of the good news, so that you may share in the glory of our Lord
15 Jesus Christ. So stand firm, brothers, and hold fast to the instructions you have received from us, whether by letter or by word of mouth. May 16
our Lord Jesus Christ himself and God our Father, who has loved us and kindly given us unfailing encouragement and a well-founded hope, encourage you and strengthen 17
you to do and say everything that is right.

Now, brothers, pray for us, that 3
the Lord's message may spread rapidly and gloriously as it did among you, and that we may be 2
saved from unjust and wicked men; for not everybody has faith.

But the Lord is to be relied on, and 3
he will give you strength and protect you from the evil one. We have 4
faith in you through the Lord that you are doing and will keep doing what we direct you to do. May the 5
Lord guide your hearts into a sense of God's love and into a steadfastness like Christ's.

We charge you, brothers, in the 6
name of the Lord Jesus Christ, to keep away from any brother who lives in idleness, instead of following the teaching you received from us. For you know yourselves what 7
you must do to follow my example, for I was not idle when I was with you; I did not eat anybody's bread 8
without paying for it, but with toil and labor I worked night and day, in order not to be a burden to any of you. Not that I had not a right to my 9
support, but to give you in my own conduct an example to imitate. When 10
I was with you, I gave you this rule: "If anyone refuses to work, give him nothing to eat!" For we 11

hear that some of you are living in idleness, mere busybodies, not doing
12 any work. Now with the authority of the Lord Jesus Christ we charge and exhort such people to keep quiet and do their work and earn their own
13 living. But you, brothers, must not
14 get tired of doing right. If anyone refuses to obey what we have said in this letter, mark the man and do not have anything to do with him, to make him feel ashamed. Do not look 15 upon him as an enemy but warn him as a brother. And may the Lord of 16 peace himself always give you peace in every way. The Lord be with you all.

This greeting is in my own hand, 17 Paul's; it is the mark in every letter of mine. This is the way I write. The blessing of our Lord 18 Jesus Christ be with you all.

The First Letter to Timothy

1 Paul, an apostle of Christ Jesus by order of God our Savior and of Jesus Christ
2 our hope, to Timothy, my true child in faith; God the Father and Christ Jesus our Lord bless you and be merciful to you, and give you peace.

3 As I asked you to do when I was on my way to Macedonia, stay on in Ephesus in order to warn certain people there not to teach strange
4 views nor to devote themselves to fictions and interminable pedigrees; such things lead to controversy instead of the divine system which
5 operates through faith. The aim of your instruction must be love that springs from a pure heart and from a good conscience and from a sincere
6 faith. Some people have failed in these things and been diverted into
7 fruitless talk. They would like to be teachers of law although they do not understand the words they use or the matters they insist upon.

8 I agree that the Law is excellent —provided it is legitimately used,
9 with the understanding that law is not intended for upright men but for the lawless and disorderly, the godless and irreligious, the irreverent and profane, men who kill their fathers or mothers, murderers, im- 10
moral people, men sexually perverted, kidnapers, liars, perjurers, or whatever else is contrary to sound teaching, as set forth in the glorious 11
good news of the blessed God with which I have been intrusted.

I thank Christ Jesus our Lord who 12
has given me the strength for it, for thinking me trustworthy and putting me into his service, though I once 13
used to abuse, persecute, and insult him. But he had mercy on me, because I had acted in ignorance and unbelief, and the blessing of our Lord 14
has been given me in the greatest abundance, together with faith and love that union with Christ Jesus brings. It is a trustworthy saying, 15
entitled to the fullest acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of them, but God had mercy 16
on me in order that in my case as the foremost, Christ Jesus might display his perfect patience, as an example to those who would later believe in him and find eternal life. To the eternal King, immortal and 17
invisible, the one God, be honor and glory forever and ever! Amen.

18 These are the instructions that I
intrust to you, my son Timothy, and
they are in accordance with the pre-
dictions made long ago about you.
Fight the good fight with their aid,
keeping hold of faith and a good
19 conscience. For some people have
let that go and have had their faith
20 ruined, like Hymenaeus and Alex-
ander, whom I turned over to Satan,
to be taught not to blaspheme.

2 First of all, then, I urge that en-
treaties, prayers, petitions, and
thanksgivings be offered for all men,
2 for emperors, and all who are in au-
thority, so that we may live tranquil,
quiet lives, with perfect piety and
3 probity. It is right to do this, and it
4 pleases God our Savior, who wants
all men to be saved and to come to
know the truth.

5 For there is but one God, and one
intermediary between God and men
6 —the man Christ Jesus, who gave
himself as a ransom for all men. This
is what was testified to at the proper
7 times, and I was appointed a herald
and apostle of it—I am telling the
truth, I am not lying—to teach the
heathen faith and truth.

8 I want the men everywhere to
offer prayer, lifting to heaven hands
that are holy, without any angry
9 disputes. Women for their part are to
dress modestly and sensibly in prop-
er clothes, not adorning themselves
by braiding their hair or with gold
10 or pearls or expensive clothing, but,
as is appropriate for women who
profess to be religious, with good
actions.

Women must listen quietly in 11
church and be perfectly submissive.
I do not allow women to teach or to 12
domineer over men; they must keep
quiet. For Adam was formed first, 13
and then Eve; and it was not Adam 14
who was deceived, it was the woman
who was deluded and fell into sin.
But they will be saved through 15
motherhood, if they continue to have
faith and to be loving and holy, and
sensible as well. This is a trustwor- 3
thy saying.

Whoever aspires to the office of
superintendent sets his heart on a
fine work. A superintendent must be 2
a man above reproach, only once
married, temperate, sensible, a man
of good behavior, hospitable, able to
teach; not addicted to drink or pug- 3
nacious, but a man of moderation and
peace, not avaricious, managing his 4
own house well, and keeping his
children under control and perfectly
respectful—for if a man does not 5
know how to conduct his own
household, how can he look after a
church of God? He must not be a 6
new convert, or he may grow con-
ceited and incur criticism from
slanderous people. He must also be a 7
man of good standing with outsiders,
or he may get into disgrace and be
entrapped by the slanderers. As- 8
sistants, in turn, must be serious,
straightforward men, not addicted
to wine or dishonest gain, but hold- 9
ing the divine truth of the faith with
a clear conscience. They should first 10
be tested, and afterward, if there is
no fault to be found with them, they

11 can serve as assistants. Their wives
too must be serious, not gossips;
they must be temperate, and perfect-
12 ly trustworthy. The assistants must
be only once married, and manage
their children and their households
13 well. For those who do good service
as assistants gain a good standing
for themselves and great confidence
in their faith in Christ Jesus.

14 I hope to come to you soon, but I
15 am writing you all this so that if I am
delayed, you may know how we are
to conduct ourselves in the house-
hold of God, for it is the church of
the living God, the pillar and founda-
16 tion of the truth. No one can deny
the profundity of the divine truth of
our religion!

"He was revealed in flesh,
He was vindicated by the Spirit,
He was seen by the angels,
He was proclaimed among the
heathen,
He was believed in throughout
the world,
He was taken up into glory."

4 The Spirit distinctly says that in
later times some will turn away from
the faith, and devote their attention
2 to deceitful spirits and the things that
demons teach through the preten-
3 sions of liars—men with seared con-
sciences who forbid people to marry
and insist on abstinence from certain
kinds of food that God created for
men who believe and understand the
truth to enjoy and give thanks for.
4 For everything God has created is
good, and nothing need be refused,
provided it is accepted with thanks-
giving, for then it is consecrated by 5
prayer and the Scripture used in it.

If you point this out to the broth- 6
ers, you will be a good servant of
Christ Jesus, living on the principles
of the faith and the excellent teach-
ing you have had. But let worldly 7
fictions and old wives' tales alone.
Train yourself for the religious life.
Physical training is of some service, 8
but religion is of service in every
way, for it carries with it the promise
of life here and hereafter. This is a 9
trustworthy saying, entitled to the
fullest acceptance. It is for this that 10
we toil and struggle, for we have
fixed our hopes on the living God,
the Savior of all men, especially
those who believe.

This is what you must urge and 11
teach. Let no one look down on you 12
because you are young, but set those
who believe an example in speech,
conduct, love, faith, and purity.
Until I come, devote yourself to the 13
public reading of Scripture, preach-
ing, and teaching. Do not neglect the 14
gift you have, that was given you
with predictions of your work, when
the elders laid their hands upon you.
Cultivate these things, devote your- 15
self to them, so that everyone will
see your progress. Look out for 16
yourself and for your teaching. Per-
severe in your work, for if you do
you will save both yourself and those
who listen to you.

Never reprove an older man, but **5**
appeal to him as to a father. Treat 2
younger men like brothers, older
women like mothers, younger ones

like sisters, with absolute purity.
3 Look after widows who are really
4 dependent. If a widow has children or grandchildren, let them learn first to show piety in the treatment of their own families, and to return the care of those who brought them up,
5 for that is what God approves. But a woman who is really a widow, and has no children, has fixed her hope on God, and devotes herself to prayers
6 and entreaties night and day. A widow who gives herself up to pleas-
7 ure is dead while she is still alive. Insist upon these points, so that people
8 may be irreproachable. Whoever fails to provide for his own relatives, and particularly for members of his own family, has disowned the faith
9 and is worse than an unbeliever. No one under sixty years of age should be put on the list of widows. A widow must have been married but
10 once, and have a good reputation for Christian services, such as bringing up children, being hospitable to strangers, washing the feet of God's people, helping people in distress, or devoting herself to any form of doing
11 good. Do not put young women on the list of widows, for when their youthful vigor comes between them
12 and Christ, they want to marry, and become guilty of breaking their
13 previous pledge. Besides, as they go about from house to house they learn to be idle, and not only idle but gossips and busybodies, and talk of
14 things they ought not to mention. So I would have young women marry and have children and keep house and avoid giving our opponents any
15 excuse for abusing us. For some widows have already turned aside to
16 follow Satan. Any Christian woman who has widowed relatives should look after them, and relieve the church, so that it can look after widows who are really dependent.

17 Elders who do their duties well should be considered as deserving twice as much as they get, particularly those who work at preaching
18 and teaching. For the Scripture says, "You must not muzzle an ox when it is treading out the grain," and the workman deserves his wages. Do
19 not listen to an accusation made against an elder, unless it is supported by two or three witnesses.
20 Those who are found guilty you must reprove publicly, as a warning
21 to others. I charge you before God and Christ Jesus and the chosen angels to observe these rules without any discrimination, and to be perfectly impartial. Never ordain any-
22 one hastily; do not make yourself responsible for the sins of others; keep your life pure. Stop drinking
23 nothing but water; take a little wine for the good of your digestion and your frequent attacks of illness.
24 Some men's sins are perfectly evident, and lead them right on to judgment, but there are others whose
25 sins only dog their steps. Good deeds too are evident enough, or when they are not, they cannot be wholly concealed.

6 All who are under the yoke of slavery must treat their masters with

the greatest respect, so that the name of God and our teaching may
2 not be abused. Those who have Christian masters must not think lightly of them because they are brothers; they must serve them all the more faithfully, because those who benefit by it are believers and hence dear to them.

3 These are the things you must teach and preach. Anyone who teaches different views and does not agree with the wholesome instruction which comes from our Lord Jesus Christ and with religious teach-
4 ing is a conceited, ignorant person, with a morbid craving for speculations and arguments which result only in envy, quarreling, abuse, base
5 suspicions, and mutual irritation between people of depraved minds, who are lost to the truth and think of religion only as a means of gain.
6 And religion with contentment is a
7 great means of gain. For we bring nothing into the world, and we can
8 take nothing out of it. If we have food and clothing we will be satis-
9 fied. But men who want to get rich fall into temptations and snares and many foolish, harmful cravings, that plunge people into destruction and
10 ruin. For love of money is the root of all the evils, and in their eagerness to get rich, some men wander away from the faith and pierce themselves to the heart with many a pang.

11 But you, man of God, must fly from these things. Strive for upright-
ness, godliness, faith, love, steadfastness, gentleness. Take part in the 12
great contest of faith! Take hold of eternal life, to which God called you, when before many witnesses you made the great profession of faith. Before God who maintains all 13
life, and before Christ Jesus who in testifying before Pontius Pilate made his great profession, I charge you to 14
keep his command stainless and irreproachable until the appearance of our Lord Jesus Christ, which will 15
be brought about in his own time by the blessed, only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and 16
dwells in unapproachable light, whom no man has ever seen or can see. To him be honor and eternal dominion. Amen.

Charge the rich of this world not 17
to be arrogant, nor to set their hopes on such an uncertain thing as riches, but on God who richly provides us with everything for our enjoyment. Charge them to do good, to be rich 18
in good deeds, open-handed and generous, storing up a valuable treas- 19
ure for themselves for the future, so as to grasp the life that is life indeed.

Timothy, guard what has been in- 20
trusted to you. Keep away from the worldly, empty phrases and contradictions of what they falsely call knowledge, through professing 21
which some people have made a failure of the faith. God bless you all.

The Second Letter to Timothy

1 Paul, by God's will an apostle of Christ Jesus in fulfilment of the promise of that life which is found in union
2 with Christ Jesus, to my dear child Timothy, God the Father and Christ Jesus our Lord bless you and be merciful to you and give you peace.
3 I thank God, whom I, like my forefathers, worship with a clear conscience, when I remember you,
4 as I constantly do, in my prayers. When I remember the tears you shed I long night and day to see you
5 again, and have the perfect happiness of being reminded of your genuine faith, a faith that was seen first in your grandmother Lois and in your mother Eunice; I am sure it is in you
6 also. For this reason I would remind you to rekindle the divine gift that you received when I laid my hands
7 upon you. For the Spirit God has given us is a spirit not of timidity but of power, love, and self-disci-
8 pline. So you must not be ashamed to testify to our Lord, nor be ashamed of me who am in prison for his sake, but join with me in suffering for the good news, through the
9 power of God. He saved us and called us to a consecrated life, not for anything we had done, but of his own accord and out of the mercy which he bestowed upon us ages ago through Christ Jesus, which has now 10
been revealed through the appearance of our Savior Christ Jesus. He has taken away the power of death and brought life and immortality to light through the good news, of 11
which I have been appointed a herald, apostle, and teacher. This is 12
why I am suffering as I am, but I am not ashamed of it, for I know whom I have trusted and I am sure that he is able to guard what I have intrusted to him for that Day. As your ex- 13
ample in wholesome instruction, keep before you what you learned from me, in the faith and love that come through union with Christ Jesus. Guard that splendid trust 14
through the holy Spirit that lives in our hearts.

You know that everyone in the 15
province of Asia has deserted me, including Phygelus and Hermogenes. May the Lord show mercy to the 16
household of Onesiphorus, for he often cheered me and was not ashamed of my being in prison. Why, 17
when he arrived in Rome, he took pains to inquire for me and found

18 me. The Lord grant that he may be
shown mercy by the Lord on that
Day! And you know well enough
how he helped me at Ephesus.

2 So you, my son, must find strength
in the blessing that comes through
2 Christ Jesus. The things you learned
from me before many witnesses you
must commit to trustworthy men
who will be capable of teaching
3 others. Share my hardships like a
4 good soldier of Christ Jesus. Any-
one who is in the army keeps from
being involved in business affairs, so
as to please the officer who enlisted
5 him. No one who competes in the
games is awarded a crown unless he
6 obeys the rules. The farmer who
does the work ought to be the first
7 to have some of the produce. Think
over what I say. For the Lord will
help you to understand it perfectly.
8 Remember Jesus Christ as risen from
the dead, and descended from David,
9 as I preach the good news, for the
sake of which I even suffer imprison-
ment as a criminal. But God's mes-
10 sage is not imprisoned! For that
reason I am ready to submit to any-
thing for the sake of those whom
God has chosen, so that they too
may gain the salvation that comes
through Christ Jesus and brings eter-
11 nal glory. How true those words
are! "If we have died with him, we
12 will live with him! If we endure, we
will reign with him! If we disown
13 him, he will also disown us! If we
are unfaithful, he will remain faith-
ful, for he cannot be false to him-
self!"

Remind men of these things. 14
Charge them before God to avoid
idle arguments which do no one any
good and only bring destruction on
those who listen to them. Do your 15
best to win God's approval as a
workman who has nothing to be
ashamed of, but rightly shapes the
message of truth. Leave worldly, 16
empty phrases alone, for they lead
people deeper and deeper into god-
lessness, and their teaching spreads 17
like a cancer; men like Hymenaeus
and Philetus, who have missed the 18
truth and say that the resurrection
has taken place already, thus under-
mining people's faith. Yet God's 19
solid foundation stands unshaken,
bearing this inscription, "The Lord
knows those who belong to him,"
and "Everyone who uses the name of
the Lord must give up evil." In any 20
large house there are not only gold
and silver dishes but also wooden
and earthen ones, some for great oc-
casions and some for ordinary use.
So if a man will cleanse himself from 21
these things, he will be put to great
uses, consecrated and used by the
master of the house himself, and
ready for any good use. Fly from the 22
cravings of youth, and go in pursuit
of uprightness, faith, love, and peace,
in company with those who call upon
the Lord with pure hearts. Avoid 23
foolish, crude speculations; you
know they only lead to quarrels,
and a slave of the Lord must not 24
quarrel, but treat everyone kindly;
he must be persuasive and unresent-
ful, correcting his opponents with 25

gentleness; for God may possibly
let them repent and acknowledge the
26 truth, and they may yet return to
their senses and escape from the toils
of the devil, who has caught them to
make them do his will.

3 Understand this, that in the last
days there are going to be hard
2 times. People will be selfish, avari-
cious, boastful, arrogant, abusive,
3 undutiful, ungrateful, irreverent, un-
feeling, irreconcilable, slanderous,
with no self-control, brutal, with no
4 love for what is good, treacherous,
reckless, conceited, caring more for
5 pleasure than for God, keeping up
the forms of religion, but resisting
6 its influence. Avoid such people.
They are the kind of men who make
their way into people's houses and
make captives of poor, weak women,
loaded down with their sins and un-
der the control of all sorts of im-
7 pulses, always ready to learn but
never able to comprehend the truth.
8 Just as Jannes and Jambres opposed
Moses, these people in turn oppose
the truth; they are men of depraved
9 minds and counterfeit faith. But they
will not make much progress for
everyone will perceive their folly,
just as they did that of those oth-
10 ers. But you have closely followed
my teaching, my conduct, my aim,
my faith, my patience, my love, my
11 steadfastness, my persecutions, my
sufferings—the things that happened
to me at Antioch, Iconium, and Lys-
tra, the persecutions I endured; yet
the Lord brought me safely out of
12 them all. But everyone who wants to
live a godly life as a follower of
Christ Jesus will be persecuted, and 13
bad men and impostors will go on
from bad to worse, deceiving others
and deceived themselves. But you 14
must stand by what you have learned
and been convinced of, and remem-
ber from whom you learned it, and 15
how from childhood you have known
the Scriptures which can give you
the wisdom that through faith in
Christ Jesus leads to salvation. All 16
Scripture is divinely inspired, and
useful in teaching, in reproof, in cor-
recting faults, and in training in up-
rightness, so that the man of God 17
will be adequate, and equipped for
any good work.

I charge you in the sight of God **4**
and Christ Jesus who is to judge the
living and the dead, and by his ap-
pearing and his kingdom, preach the 2
message; be at it in season and out of
season; convince, reprove, exhort
people, with perfect patience and
willingness to teach. For a time will 3
come when they will not listen to
wholesome instruction, but will
overwhelm themselves with teach-
ers to suit their whims and tickle
their fancies, and they will turn 4
from listening to the truth and wan-
der off after fictions. But you must 5
always be composed; do not shrink
from hardship; do your work as a
missionary, and your whole duty as
a minister.

My life is already being poured 6
out, and the time has come for my
departure. I have had a part in the 7
great contest, I have run my race, I

have preserved the faith. Now the
crown of uprightness awaits me,
which the Lord, the upright judge,
will award me on that Day, and not
only me but also all who have loved
and hoped for his appearing.
Do your best to come to me soon,
for Demas has deserted me for love
of the present world, and has gone to
Thessalonica. Crescens has gone to
Galatia, and Titus to Dalmatia. No
one but Luke is with me. Get Mark
and bring him with you, for he is of
great assistance to me, and I have
sent Tychicus to Ephesus. When you
come, bring the cloak that I left with
Carpus at Troas, and the books, es-
pecially the parchments. Alexander,
the metal-worker, did me a great
deal of harm. The Lord will repay
him for what he did. You too must
be on your guard against him, for he
vehemently opposed my teaching.
At my first appearance in court no
one came to help me; everybody
deserted me. May it not be laid up
against them! But the Lord stood by
me, and gave me strength, so that I
might make a full presentation of
the message and let all the heathen
hear it. So I was saved from the jaws
of the lion. The Lord will rescue me
from any harm and bring me safely
to his heavenly kingdom. To him be
glory forever and ever. Amen.

Remember me to Prisca and
Aquila, and to the members of the
household of Onesiphorus. Erastus
stayed in Corinth. I left Trophimus
sick at Miletus. Do your best to
come before winter.

Eubulus wishes to be remembered
to you, and so do Pudens, Linus,
Claudia, and all the brothers.

The Lord be with your spirit. God
bless you all.

The Letter to
Titus

1 Paul, a slave of God, and an apostle of Jesus Christ, to arouse faith in those whom God has chosen, and the comprehension of religious truth,
2 in the hope of eternal life, which God who never lies promised ages
3 ago and revealed at the proper time in his message, through the preaching with which I have been intrusted at the command of God our Savior,
4 to Titus, my true child in our common faith; God our Father and Christ Jesus our Savior bless you and give you peace.

5 I left you behind in Crete expressly to correct what defects there were, and to appoint elders in each
6 town, as I directed you—men of irreproachable character, who have been married only once, whose children are Christians, free from any suspicion of profligacy or disobedi-
7 ence. For as God's overseer a superintendent must be irreproachable, not arrogant or quick-tempered or given to drink or pugnacious or ad-
8 dicted to dishonest gain, but hospitable, a lover of goodness, sensible, upright, of holy life, self-controlled,
9 standing by the message that can be relied on, just as he was taught it, so that he may be qualified both to encourage others with wholesome teaching and to show the error of those who oppose him.

10 For there are many undisciplined people, who deceive themselves with their empty talk, especially those of
11 the party of circumcision. They must be silenced, for such men upset whole households by teaching things they ought not to teach, for the sake of dishonest gain. It was a
12 Cretan, a prophet of their own, who said,

"Cretans are always liars, savage brutes, lazy gluttons,"

13 and that statement is true. Therefore correct them rigorously, to make them have a
14 healthy faith and not study Jewish fictions or commands given by men
15 who reject the truth. To the pure everything is pure, but to the evil-minded and unbelieving nothing is pure, but their very minds and con-
16 sciences are unclear. They profess to know God, but they disown him by what they do; they are detestable, disobedient men, worthless for any good purpose.

2 But you must teach people the things that properly belong to
2 wholesome teaching. Teach the older

men to be temperate, serious, and sensible—men of vigorous faith,
3 love, and steadfastness. Teach the older women, too, to be reverent in their behavior, and not to gossip or
4 be slaves of drink, but to be teachers of what is right, so as to train the younger women to be loving wives
5 and mothers, and to be sensible, pure-minded, domestic, kind, and submissive to their husbands, so as not to bring reproach on God's mes-
6 sage. Urge the younger men, too, to
7 be sensible. In every way set them an example of good conduct yourself. Teach with sincerity and seri-
8 ousness, and present a wholesome, unobjectionable message, so that your opponent may be put to shame at finding nothing bad to say about
9 us. Tell slaves always to obey their masters and try to please them, not
10 to oppose them or steal from them, but to show such perfect good faith as to do credit to the teaching about God our Savior, by everything they do.

11 For God's mercy has appeared
12 with salvation for all men, training us to renounce godless ways and worldly passions, and live serious, upright, and godly lives in this world
13 while we wait for the fulfilment of our blessed hope in the glorious appearing of our great God and Savior
14 Christ Jesus. He gave himself for us, to free us from all wickedness and purify for himself a people of his own, eager to do right.

15 This is what you must teach and urge and insist upon with full authority. No one is to look down on you. Remind men to accept and obey 3:1
the constituted authorities, to be ready for any useful service, to abuse 2
nobody, to be peaceable and reasonable, showing perfect gentleness to everyone. For we ourselves were 3
once without understanding, disobedient, deluded, enslaved to all kinds of passions and pleasures. Our minds were full of malice and envy. Men hated us and we hated one another. But when the goodness and 4
kindness of God our Savior were revealed, he saved us, not for any up- 5
right actions we had performed, but from his own mercy, through the bath of regeneration and renewal by the holy Spirit, which he has poured 6
out upon us abundantly through Jesus Christ our Savior, so that we 7
might be made upright through his mercy and become possessors of eternal life in fulfilment of our hope. This is a trustworthy teaching, and 8
I want you to insist on these things, so that those who believe in God may make it their business to do good. All this is right and beneficial to mankind. But have nothing to do 9
with foolish controversies, pedigrees, strife, and wrangles about the Law, for they are profitless and futile. If a man is inclined to a sect, 10
after warning him once or twice, have nothing more to do with him. You may be sure that a man of that 11
kind is corrupt and sinful, for his own actions condemn him.

When I send Artemas or Tychicus 12
to you, do your best to come to me

at Nicopolis, for I have decided to
13 settle there for the winter. Do all
you can to help Zenas the expert in
the Law and Apollos on with their
journey, and see that they have
14 everything they need. Have our peo-
ple learn to make it their business to
do good, so as to meet these pressing demands and not live unfruitful lives.

All who are with me wish to be 15
remembered to you. Remember me
to all believers who love me. God
bless you all.

The Letter to Philemon

1 Paul, a prisoner for Jesus
Christ, and brother Timo-
thy, to our dear fellow-
2 worker Philemon, and our
sister Apphia, and our fellow-soldier
Archippus, and the church that
3 meets in your house; God our Fa-
ther and the Lord Jesus Christ bless
you and give you peace.

4 I never mention you in my prayers
5 without thanking my God for what
I hear of the love and faith you have
6 in the Lord Jesus and all his people,
and I pray that through coming to
know every good thing about us
as Christians they may effectually
7 share your faith. I have been greatly
pleased and encouraged over your
love, for the hearts of God's people
have been cheered, my brother, by
you.

8 So although as a Christian I feel
quite free to order you to do what
9 ought to be done, I prefer to appeal
to you in the name of love, simply
as what I am—Paul, no less an en-
voy of Christ Jesus, though now a
10 prisoner for him. I appeal to you for
my child Onesimus, whose father I
11 have become here in prison. Once
you found him useless, but now he
has become useful to you and to me,
and now that I send him back to you, 12
it is like sending my very heart. I 13
would have liked to keep him with
me, to wait on me in your place
while I am in prison for the good
news, but I do not wish to do any- 14
thing without your consent, so that
your kindness might be voluntary,
and not have the appearance of com-
pulsion. For perhaps this is why you 15
and he were parted for a while, that
you might have him back forever,
not as a slave any longer but more 16
than a slave, a dear brother—dear
especially to me, but how much
dearer to you, both as a man and as
a Christian! So if you regard me as a 17
comrade, welcome him as you would
me. And if he has caused you any 18
loss or owes you anything, charge it
to my account. I, Paul, write this 19
with my own hand: I will repay it—
not to mention the fact that you owe
me your very self besides. Come, 20
brother, let me make something out
of you, in a Christian sense! Cheer
my heart as a Christian.

I write you in full reliance upon 21
your obedience; I know that you
will do even more than I ask. And 22

get ready to entertain me too, for I hope that I shall be restored to you, in answer to your prayers.

23 Epaphras, my fellow-prisoner for Christ Jesus, wishes to be remembered to you, and so do my fellow-workers, Mark, Aristarchus, De- 24 mas, and Luke.

The blessing of the Lord Jesus 25 Christ be with your spirits.

The Letter to the Hebrews

1 It was little by little and in different ways that God spoke in
2 old times to our forefathers through the prophets, but in these latter days he has spoken to us in a Son, whom he had destined to possess everything, and through
3 whom he had made the world. He is the reflection of God's glory, and the representation of his being, and bears up the universe by his mighty word. He has effected man's purification from sin, and has taken his seat on high at the right hand of
4 God's Majesty, showing himself to be as much greater than the angels
5 as his title is superior to theirs. For to what angel did God ever say,

"You are my Son! I have today become your Father"?

Or again,

"I will become his Father, and he
6 shall become my Son"?

But of the time when he is to bring his firstborn Son back to the world he says,

"And let all God's angels bow before him."

7 In speaking of the angels he says,

"He who changes his angels into winds,
And his attendants into blazing fire!"

But of the Son he says, 8

"God is your throne forever and ever!
And a righteous scepter is the scepter of his kingdom!
You have loved right and hated 9 wrong!
That is why God, your God, has anointed you with exhilarating oil beyond all your comrades."

And 10

"You, Lord, in the beginning founded the earth,
And the sky is the work of your hands!
They will perish, but you con- 11 tinue!
And they will all wear out like a coat,
And you will fold them up like a 12 mantle,
And change them as one changes his coat.
But you are always the same, and your years will have no end!"

But to what angel did he ever say, 13

"Sit at my right hand,
Until I make your enemies a footstool for you"?

Are not the angels all spirits in 14 service, whom he sends on his er-

rands for the good of those who are destined to possess salvation?

2 This is why we must give the very closest attention to the message we have heard, to keep from ever losing
1 our hold upon it. For if the message delivered by angels proved to be authentic, and every violation or neglect of it led to a corresponding
3 penalty, how can we escape if we pay no attention to such a salvation as this? It was first proclaimed by the Lord himself, and it was guaranteed to us by those who heard him,
4 while God himself corroborated their testimony with signs, portents, and various wonders, and by impartations of the holy Spirit when he saw fit.

5 For it was not for angels that he destined the control of that world to
6 be, that we are speaking of. For someone has somewhere solemnly declared,

"What is man? for you think of him;
Or any man? for you care for him.
7 You made him for a little while inferior to angels;
Yet you have crowned him with glory and honor,
And you have put him in charge of the works of your hands!
8 You have put everything under his feet!"

In thus making everything subject to man, God left nothing that was
9 not subjected to him. But we do not as yet see everything made subject to him, but we do see Jesus, who was "made for a little while inferior to angels, crowned with glory and honor" because he suffered death, so that by the favor of God he might taste the bitterness of death on behalf of every human being. For it 10
was appropriate that he who is the great First Cause of the universe should, in guiding his many children to his glorious salvation, make their leader in it fully qualified through what he suffered. For both he who 11
purifies them and they who are purified spring from one source. That is 12
why he is not ashamed to call them brothers, and say,

"I will tell your name to my brothers,
In the midst of the congregation I will sing your praise";

and again, 13

"I will put my trust in God";

and again,

"Here I am with the children that God has given me."

Therefore since these children re- 14
ferred to have the same mortal nature, Jesus also shared it, like them, in order that by his death he might dethrone the lord of death, the devil, and free from their slavery men who 15
had always lived in fear of death. For of course it was not angels but 16
the descendants of Abraham that he came to help. And so he had to be 17
made like his brothers in every respect, so that he might prove a compassionate high priest as well as one faithful in his service to God, in order to forgive the people's sins. For 18
because he has himself been tempted

in what he has suffered he is able to help others who are in trial.

3 Therefore, my fellow-Christians, who have likewise heard the heavenly invitation, observe how faithful Jesus, the commissioner and high
2 priest of our religion, has been to the God who appointed him, just as Moses was, in all the house of God.
3 For Jesus is entitled to as much more honor than Moses as the builder of a house is than the house he
4 builds. For every house has a builder, and the builder of the uni-
5 verse is God. Now the faithfulness of Moses in all the house of God was that of a servant, in faithfully repeating what he was told to say;
6 but Christ's faithfulness was that of a son set over the house of God. And we are that house, if we keep up our courage and our triumphant hope to the very end.

7 Therefore, as the holy Spirit says,
"If you hear his voice today,
8 Do not harden your hearts as
your forefathers provoked me
by doing,
As in that time of trial in the
desert,
9 Where your forefathers put my
doings to the proof for forty
years,
Though they saw them all the
time.
10 That was why I was angry with
that generation,
And I said, 'Their minds are al-
ways wandering,
And they have never found my
paths.'
But as I made oath in my anger, 11
They shall never be admitted
to my Rest!"

See to it, my brothers, that no one 12
of you has a wicked, unbelieving heart, that turns away from the ever-
living God, but encourage one an- 13
other every day, as long as we can still speak of Today, so that no one of you may have his heart hardened by the pleasantness of sin. For we 14
are true partners with Christ if we really keep the conviction that we had at first unshaken to the very end. So while we can still speak of Today, 15
if you hear him speak, do not harden your hearts, as they provoked him by doing. For who was it that heard 16
him speak and yet provoked him? Was it not all those who had escaped from Egypt under Moses' leader-
ship? And who was it with whom 17
God was angry forty whole years? Was it not with those who had sinned, who dropped dead in the desert? And who was it to whom 18
God made oath that they should not be admitted to his Rest, if it was not to those who had disobeyed him? So 19
we see that it was their unbelief that kept them from being admitted to it.

We ought therefore to fear that **4**
when the promise of admission to his Rest is still open, some one of you may be found to have failed to reach it. For we have had good news 2
preached to us, just as they did, but the message they heard did them no good because they did not agree through faith with what they heard. For we who have believed are ad- 3

mitted to that Rest, of which he said,

"As I made oath in my anger,
They shall never be admitted to my Rest!"

And yet God's work was finished at
4 the creation of the world, for he says somewhere of the seventh day,

"On the seventh day God rested after all his work,"

5 while here he says again,

"They shall never be admitted to my Rest!"

6 Since then it is still true that somebody will be admitted to it, and those who had a gospel preached to them before were not admitted be-
7 cause of their disobedience, he again fixes a new Today, saying long afterward through David, as already quoted,

"If you hear his voice today,
Do not harden your hearts!"

8 For if Joshua had really brought them rest God would not afterward
9 have spoken of another day. So there must still be a promised Sabbath of
10 Rest for God's people. For all who are admitted to God's Rest rest after their work, just as God did after his.
11 Let us, therefore, make every effort to be admitted to that Rest, so that none of us may fail through such dis-
12 obedience as theirs. For the message of God is a living and active force, sharper than any double-edged sword, piercing through soul and spirit, and joints and marrow, and keen in judging the thoughts and pur-
13 poses of the mind. No being created can escape God's sight, but everything is bare and helpless before the eyes of him with whom we have to reckon.

Since then we have in Jesus, the 14
Son of God, a great high priest who has gone up into heaven, let us keep firm hold of our religion. For our 15
high priest is not one who is incapable of sympathy with our weaknesses, but he has been tempted in every way just as we have, without committing any sin. So let us come 16
with courage to God's throne of grace to receive his forgiveness and find him responsive when we need his help.

For every high priest who is 5
chosen from among men is appointed to represent his fellow-men in their relations with God, and to offer gifts and sin-offerings. He can sympathize 2
with the ignorant and misguided because he is himself subject to weakness, and on this account he is obliged 3
to offer sacrifices for sin, not only for the people but for himself as well. And no one takes the office upon 4
himself, but men assume it only when called to it by God, as Aaron was. So even Christ did not claim for 5
himself the dignity of the high priesthood, but he was appointed to it by him who said to him,

"You are my Son! I have today become your Father!"

For he says in another passage, 6

"You are a priest forever of the priesthood of Melchizedek."

For Jesus in his life on earth offered 7
prayers and entreaties, crying aloud with tears, to him who was able to

save him from death, and because of his piety his prayer was heard.
8 And although he was a son, he learned to obey through what he
9 suffered, and when he was fully qualified, he became a source of unending salvation for all who obey
10 him, since God pronounced him a high priest of the priesthood of Melchizedek.

11 I have much to say to you about this, but it is difficult to make it clear to you, because you have become so
12 slow of apprehension. For although from the length of your Christian experience you ought to be teaching others, you actually need someone to teach you over again the very elements of Christian truth, and you have come to need milk instead of
13 solid food. For anyone who is limited to milk is unacquainted with Christian teaching, for he is only an in-
14 fant. But full-grown men have a right to solid food, for their faculties are trained by practice to distinguish
6 right and wrong. Let us therefore leave elementary Christian teaching alone and advance toward maturity. We must not be always relaying foundations, of repentance for wrongdoing, and of faith in God,
2 with the teaching of baptism and the laying on of hands, the resurrection
3 of the dead and final judgment. And we will advance if God permits it.
4 For it is impossible to arouse people to a fresh repentance when they have once for all come into the light and had a taste of the gift from heaven, and shared in the holy Spirit
5 and felt the goodness of the word of God and the strong influences of the
6 coming age, and yet have fallen back, for they crucify the Son of God on their own account, and hold
7 him up to contempt. Ground that drinks in frequent showers and produces vegetation that is of use to those for whom it is cultivated re-
8 ceives God's blessing. But if it yields thorns and thistles, it is thought worthless and almost cursed, and it will finally be burned.

9 But about you, dear friends, even though we say this, we are sure of better things that promise salvation.
10 For God is not so unjust as to forget the work you have done and the love you have showed for his cause, in giving help to your fellow-Chris-
11 tians as you still do. But we want each of you to exhibit this same earnestness to the very end with regard to your confidence in your
12 hope, so that you may never grow careless, but may learn to follow the example of those who through their faith and endurance are the possessors of God's promises.

13 For when God made his promise to Abraham, since there was no one greater for him to make oath by, he
14 did so by himself, and said,

"I will certainly bless you richly, and greatly increase your numbers."

15 And so after waiting patiently, he received what God had promised
16 him. For men make oath by something greater than themselves, and they accept an oath as settling finally any disagreement they may have.

17 Therefore, God in his desire to make
it perfectly clear to those to whom
he made his promise, that his pur-
pose was unalterable, bound himself
18 with an oath, so that by these two
unalterable things, which make it
impossible for God to break his
promise, we who have taken refuge
with him may be greatly encouraged
to seize upon the hope that is offered
19 to us. This hope is like an anchor for
our souls. It reaches up secure and
strong into the sanctuary behind the
20 heavenly curtain, where Jesus has
gone ahead of us, and become forever
a high priest of the priesthood of
Melchizedek.

7 For this man Melchizedek, king
of Salem and priest of the Most
High God, who met Abraham as he
was on his way back from defeating
the kings, and gave him his blessing,
2 to whom Abraham apportioned one
tenth of all the spoil, who is first, as
his name shows, king of righteous-
ness and then king of Salem, which
3 means king of peace—with no father
or mother or ancestry, and with no
beginning to his days nor end to his
life, but like no one but the Son of
God, continues as priest forever.

4 Now see how great this man must
have been to have the patriarch Abra-
ham give him a tenth of the spoil.
5 Those of the descendants of Levi
who are appointed to the priesthood
are directed by the Law to collect
tithes from the people, that is, from
their own brothers, although they
are descended from Abraham like
6 themselves. But this man, whose
ancestry is not connected with theirs,
collected tithes from Abraham him-
self, and gave his blessing to the man
who had received the promises from
God. But, beyond any doubt, it is the 7
inferior that is blessed by the su-
perior. In the one case, mortal men 8
collect tithes; but, in the other, one
who, it is intimated, lives on. In one 9
way of putting it, Levi himself, the
collector of the tithes, through Abra-
ham paid him tithes, for none of 10
Abraham's posterity was yet begot-
ten at the time of his meeting with
Melchizedek.

Now if anything final had been 11
really accomplished through the Le-
vitical priesthood, for even the giv-
ing of the Law was based upon it,
what further need would there have
been of appointing a different priest
of the priesthood of Melchizedek, in-
stead of choosing one of the priest-
hood of Aaron? For when there is a 12
change in the priesthood, a change
necessarily takes place in the Law
as well. For he of whom all this was 13
said was related to a tribe no mem-
ber of which ever officiated at the
altar. For it is perfectly clear that 14
our Lord sprang from the tribe of
Judah, with reference to which
Moses said nothing at all about
priests. The point is still more clear 15
in view of the fact that the appoint-
ment of the new priest resembles
that of Melchizedek, for he is ap- 16
pointed not for possessing any legal
physical qualifications, but by virtue
of a life that cannot end. For the 17
psalm bears witness,

"You are a priest forever, of the
priesthood of Melchizedek!"
18 So an earlier regulation is abrogated
because it was poor and ineffective
19 (for there was nothing final about
the Law), and a better hope begins
to dawn, through which we may ap-
20 proach God. And in proportion as
Jesus was not appointed priest with-
22 out God's making oath to it, the
agreement which he guarantees is
21 better than the old one, for God took
no oath in appointing the old priests,
but he made oath to his appointment,
when he said to him,
"The Lord has sworn it and he
will not change:
You are a priest forever!"
23 The old priests too had to be numer-
ous, because death prevented their
24 continuing in office. But he continues
forever, and so his priesthood is un-
25 transferable. Therefore, he is for-
ever able to save all who come to
God through him, because he always
lives and intercedes for them.
26 Such a high priest we needed—
godly, blameless, unstained, re-
moved from sinful men and raised
27 above the very heavens; who does
not need, as the old high priests did,
to offer sacrifices every day, first for
his own sins and then for those of
the people—for this last he has done
once for all, in offering up himself.
28 For the Law appoints to the high
priesthood men full of imperfection;
but this utterance about the making
of the oath, which came long after
the Law, appoints a son, fully quali-
fied to be high priest forever.

8 Now the main point in what I am
saying is this: We have such a high
priest as this, and he has taken his
seat in heaven at the right hand of
God's Majesty, to officiate as priest 2
in the sanctuary and in that true tent
of worship which not man but the
Lord himself set up. But every high 3
priest is appointed to offer gifts and
sacrifices, and so this high priest also
must have some sacrifice to offer.
Further, if he were still on earth, he 4
would not be a priest at all, for there
are priests enough provided to offer
the gifts the Law prescribes—though 5
the service they engage in is only a
shadow and imitation of that in
heaven. For when Moses was going
to make the tent of worship he was
warned, "Be sure to make it all just
like the pattern you were shown on
the mountain." But, as it is, the 6
priestly service to which Christ has
been appointed is as much better
than the old as the agreement estab-
lished by him and the promises on
which it is based are superior to the
former ones. For if that first agree- 7
ment had been perfect, there would
have been no occasion for a second
one. But in his dissatisfaction with 8
them he says,
" 'See! the time is coming,' says
the Lord,
'When I will conclude a new
agreement with the house of
Israel and with the house of
Judah,
Not like the one that I made 9
with their forefathers,
On the day when I took them

by the hand to lead them out
from the land of Egypt,
For they would not abide by
their agreement with me,
So I paid no attention to them,'
says the Lord.
10 'For this is the agreement that I
will make with the house of
Israel,
In those later days,' says the
Lord;
'I will put my laws into their
minds,
And write them on their hearts,
And they will have me for their
God,
And I will have them for my
people.
11 And they will not have to teach
their townsmen and their
brothers to know the Lord,
For they will all know me,
From the lowest to the highest.
12 For I will be merciful to their
misdeeds,
And I will no longer remember
their sins.' "
13 Now when he speaks of a new agree-
ment, he is treating the first one as
obsolete; but whatever is obsolete
and antiquated is almost ready to
disappear.

9 Even the first agreement pro-
vided regulations for worship, and a
sanctuary that was fully equipped.
2 For a tent was erected, with the
lamp and the table and the presenta-
tion bread in the outer part, which
3 was called the sanctuary. And be-
yond the second curtain, in the part
4 called the inner sanctuary, stood the
gold incense-altar and the chest that
contained the agreement, entirely
covered with gold, with the gold jar
in it that held the manna, and Aaron's
staff that budded, and the tablets
containing the agreement; and above 5
the chest were the winged creatures
of the Divine Presence overshadow-
ing the lid on which the blood was
sprinkled—of which I cannot now
speak in detail. With these arrange- 6
ments for worship, the priests used
constantly to go into the outer part
of the tent, in the performance of
their rites, but only the high priest 7
could enter the inner part, and he
but once a year, and never without
taking some victim's blood, to offer
on his own behalf and for the sins
committed through ignorance by the
people. In all this the holy Spirit 8
was seeking to show that there was
no free access to the sanctuary while
the outer tent was still standing. And 9
all this looked toward the present
time and was symbolic of the fact
that the mere offering of material
gifts and sacrifices cannot inwardly
qualify the worshiper to approach
God, since they have to do only with 10
food and drink and various washings
—material regulations in force only
until the time for the new order.

But when Christ came, as the high 11
priest of the better system under
which we live, he went once for all,
through that greater, more perfect
tent of worship not made by human
hands nor a part of our material
creation, into the sanctuary, taking 12
with him no blood of goats and

calves, but his own, and secured our
13 permanent deliverance. For if sprinkling ceremonially defiled persons
with the blood of bulls and goats and
with the ashes of a heifer purifies
14 them physically, how much more
surely will the blood of the Christ,
who with the eternal Spirit made
himself an unblemished offering to
God, purify our consciences from
the old wrongdoing for the worship
of the ever living God?

15 And this is why he is the negotiator of a new agreement, in order that
as someone has died to deliver them
from the offenses committed under
the old agreement, those who have
been offered it may receive the unending inheritance they have been
16 promised. For where a will is involved, the death of the one who
17 made it must be established, for a
will is valid only in the case of a
person who is dead; it has no force
18 as long as the testator is alive. So
even the old agreement could not be
19 ratified without the use of blood. For
when Moses had told all the regulations of the Law to all the people,
he took calves' and goats' blood,
along with water, crimson wool, and
a bunch of hyssop, and sprinkled the
roll of the Law and all the people,
20 saying, "This blood ratifies the
agreement which God has com-
21 manded me to make with you." The
tent too and all the appliances used in
the priestly service he sprinkled with
22 blood in the same way. In fact, under the Law, almost everything is
purified with blood, and unless blood
is poured out nothing is forgiven.

By such means, therefore, these 23
things that were only copied from
the originals in heaven had to be
purified, but the heavenly originals
themselves required far better sacrifices than these. For it was not a 24
sanctuary made by human hands and
only copied after the true one that
Christ entered, but he went into
heaven itself, in order to appear now
on our behalf in the very presence
of God. Nor does he go in to offer 25
himself over and over again, like the
high priest who enters the sanctuary
year after year, taking with him
blood that is not his own, for then he 26
would have had to suffer death over
and over, ever since the creation of
the world. But, as it is, once for all
at the close of the age he has appeared, to put an end to sin by his
sacrifice. And just as men are des- 27
tined to die once and after that to be
judged, so the Christ too, after being 28
offered in sacrifice once for all to
carry away the sins of many, will appear again but without any burden
of sin, to those who are eagerly waiting for him to come and save them.

For while the Law foreshadowed 10
the blessings that were to come, it
did not fully express them, and so
the priests by offering the same
sacrifices endlessly year after year
cannot wholly free those who come
to worship from their sins. Other- 2
wise, would they not have ceased to
offer these sacrifices, because those
who offered them, having once been

purified, would have had no further
3 consciousness of sin? They really
only serve to remind the people
annually of the sins they have com-
4 mitted, for bulls' and goats' blood is
5 powerless to remove sin. That is
why the Christ, when he was com-
ing into the world, said,

"You have not wished sacrifice or
offering, but you have pro-
vided a body for me.
6 You never cared for burnt-offer-
ings and sacrifices for sin!
7 So I said, 'See, I have come! as
the Book of the Law says of
me,
O God, to do your will!' "

8 At first he says, "You never wished
or cared for sacrifices or offerings,
or burnt-offerings or sacrifices for
sin"—all of which the Law pre-
9 scribes—and then he adds, "See, I
have come to do your will!" He is
taking away the old to put the new
10 in its place. And it is through his
doing of God's will that we have
been once for all purified from sin
through the offering of the body of
11 Jesus Christ in sacrifice. Every other
priest stands officiating day after
day, offering over and over again
the same sacrifices, though they
were powerless ever to remove peo-
12 ple's sins. But Christ has offered for
all time one sacrifice for sin, and has
taken his seat at God's right hand,
13 from that time waiting for his ene-
14 mies to be made his footstool. For by
that one sacrifice he has forever
qualified those who are purified from
15 sin to approach God. And we have
the testimony of the holy Spirit to
this, for after saying,

" 'This is the agreement that I 16
will make with them
In those later days,' says the
Lord,
'I will put my laws into their
minds,
And write them upon their
hearts,' "

he goes on,

" 'And their sins and their mis- 17
deeds I will no longer re-
member.' "

But when these are forgiven, there 18
is no more need of offerings for
sin.

Since then, brothers, we have free 19
access to the sanctuary through the
blood of Jesus, by the new, living 20
way which he has opened for us,
through the curtain, that is, his
physical nature, and since in him we 21
have a great priest set over the house
of God, let us draw near to God in 22
sincerity of heart and with perfect
faith, with our hearts cleansed from
the sense of sin, and our bodies
washed with clean water. Let us hold 23
unwaveringly to the hope that we
profess, for he who has given us his
promise may be trusted. By observ- 24
ing one another, let us arouse our-
selves to rival one another's love and
good deeds. Let us not neglect meet- 25
ing together as some do, but let us
encourage one another, all the more
as you can see that the great Day
is coming nearer.

For if we choose to go on sinning 26
after we have so fully learned the

truth, there is no sacrifice left to be
27 offered for our sins, but only the
dreadful prospect of judgment and
that blazing indignation which is
28 to devour God's enemies. Anyone
who breaks the Law of Moses is put
to death without any show of pity,
on the evidence of only two or three
29 witnesses. How much worse a pun-
ishment do you think will anyone
deserve who tramples the Son of
God underfoot, and treats as worth-
less the blood of the agreement by
which he has been purified, and out-
30 rages God's spirit of mercy? For we
know who it is that has said,

"Vengeance belongs to me! I will
pay back!"

and in another place,

"The Lord will be the judge of
his people!"

31 It is a fearful thing to fall into the
hands of the living God!

32 But you must remember those
early days when after you had re-
ceived the light you had to go
through a great struggle with per-
33 secution, sometimes being actually
exposed as a public spectacle to in-
sults and violence, and sometimes
showing yourselves ready to share
the lot of those in that condition.
34 For you showed sympathy with
those who were in prison, and you
put up with it cheerfully when your
property was taken from you, for
you knew that you had in yourselves
a greater possession that was lasting.
35 You must not lose your courage, for
36 it will be richly rewarded, but you
will need endurance if you are to
carry out God's will and receive the
blessing he has promised. For 37

"In a very little while
He who is to come will come
and not delay,
And he whom I accept as right- 38
eous will find life through his
faith.
But if a man draws back, my
heart can take no pleasure in
him."

But we will not draw back and 39
perish, but we will have faith and
save our souls.

Faith means the assurance of what **11**
we hope for; it is our conviction
about things that we cannot see. For 2
it was by it that the men of old
gained God's approval.

It is faith that enables us to see 3
that the universe was created at the
command of God, so that the world
we see did not simply arise out of
matter. Faith made Abel's sacrifice 4
greater in the sight of God than
Cain's; through faith he gained
God's approval as an upright man,
for God himself approved his offer-
ing, and through faith even when he
was dead he still spoke. Faith caused 5
Enoch to be taken up from the earth
without experiencing death; he could
not be found, because God had taken
him up. For before he was taken up
there is evidence that he pleased
God, but without faith it is impos- 6
sible to please him; for whoever
would approach God must have faith
in his existence and in his willingness
to reward those who try to find him.
Faith led Noah, when he was warned 7

by God of things no one then saw,
in obedience to the warning to build
an ark in which to save his family,
and by such faith he condemned the
world, and came to possess that up-
8 rightness which faith produces. Faith
enabled Abraham to obey when God
summoned him to leave his home for
a region which he was to have for
his own, and to leave home without
9 knowing where he was going. Faith
led him to make a temporary home
as a stranger in the land he had been
promised, and to live there in his
tents, with Isaac and Jacob, who
10 shared the promise with him. For he
was looking forward to that city
with the sure foundations, designed
11 and built by God. Faith made even
Sarah herself able to have a child,
although she was past the time of
life for it, because she thought that
he who had made the promise would
12 keep it. And so from one man, for
any prospect of descendants as good
as dead, there sprang a people in
number like the stars in the heavens
or the countless sands on the sea-
shore.

13 All these people lived all their
lives in faith, and died without re-
ceiving what had been promised;
they only saw it far ahead and wel-
comed the sight of it, recognizing
that they themselves were only
foreigners and strangers here on
14 earth. For men who recognize that
show that they are in search of a
15 country of their own. And if it had
been the country from which they
had come to which their thoughts
turned back, they would have found
an opportunity to return to it. But, 16
as it is, their aspirations are for a
better, a heavenly country! That is
why God is not ashamed to be called
their God, for he has prepared a city
to receive them.

Faith enabled Abraham, when he 17
was put to the test, to offer Isaac as
a sacrifice. He who had accepted
God's promises was ready to sacri-
fice his only son, of whom he had 18
been told, "Your posterity is to arise
through Isaac!" For he believed that 19
God was able to raise men even from
the dead, and from the dead he did
indeed, to speak figuratively, receive
him back. Faith enabled Isaac to be- 20
queath to Jacob and Esau blessings
that were still to be. Faith made 21
Jacob when he was dying give a
blessing to each of Joseph's sons,
and bow in worship even while lean-
ing on his staff. Faith inspired 22
Joseph when he was dying to tell of
the future migration of the Israelites,
and to give instructions about his
own body. Faith led Moses' parents 23
to hide him for three months after
his birth, because they saw that he
was a beautiful child and they would
not respect the edict of the king.
Faith made Moses, when he was 24
grown up, refuse to be known as a
son of Pharaoh's daughter, for he 25
preferred sharing the hardships of
God's people to a short-lived enjoy-
ment of sin, and thought such con- 26
tempt as the Christ endured was
truer wealth than the treasures of
Egypt, for he was looking forward

27 to the coming reward. Faith made
him leave Egypt, unafraid of the
king's anger, for he persevered as
as though he saw him who is unseen.
28 Faith made him institute the Pass-
over and splash the blood upon the
doorposts, to keep the angel that de-
stroyed the firstborn from touching
29 them. Faith enabled them to cross
the Red Sea as though it were dry
land, although the Egyptians when
they tried to follow them across it
30 were drowned. Faith made the walls
of Jericho fall, after they had
marched around them each day for
31 seven days. Faith saved Rahab the
prostitute from being destroyed with
those who disobeyed God, because
she had given a friendly welcome to
the scouts.

32 And why should I go on? For my
time would fail me if I told of
Gideon, Barak, Samson, Jephthah,
David, Samuel, and the prophets,
33 who by their faith conquered king-
doms, attained uprightness, received
new promises, shut the mouths of
34 lions, put out furious fires, escaped
death by the sword, found strength
in their time of weakness, proved
mighty in war, put foreign armies to
35 flight. Women had their dead re-
stored to them by resurrection.
Others endured torture, and refused
to accept release, that they might
36 rise again to the better life. Still
others had to endure taunts and
blows, and even fetters and prison.
37 They were stoned to death, they
were tortured to death, they were
sawed in two, they were killed with
the sword. Clothed in the skins of
sheep or goats, they were driven
from place to place, destitute, perse-
cuted, misused—men of whom the 38
world was not worthy wandering
in deserts, mountains, caves, and
holes in the ground.

Yet though they all gained God's 39
approval by their faith, they none of
them received what he had promised,
for God had resolved upon some- 40
thing still better for us, that they
might not reach the fulfilment of
their hopes except with us.

Therefore, let us too, with such a **12**
crowd of witnesses about us, throw
off every impediment and the en-
tanglement of sin, and run with de-
termination the race for which we
are entered, fixing our eyes upon 2
Jesus, our leader and example in
faith, who, in place of the happiness
that belonged to him, submitted to
a cross, caring nothing for its shame,
and has taken his seat at the right
hand of the throne of God. Think 3
of the opposition that he encountered
from those sinners against them-
selves, if you would not grow weary
and faint-hearted. You have not yet 4
resisted unto death in your struggle
with sin, and you have forgotten the 5
challenge addressed to you as God's
sons,

"My son, do not think lightly of
the Lord's discipline,
Or give up when he corrects you.
For it is those whom the Lord 6
loves that he disciplines,

And he chastises every son that
he acknowledges."
7 You must submit to it as discipline.
God is dealing with you as his sons.
For where is there a son whom his
8 father does not discipline? But if you
have none of that discipline which
all sons undergo, you are illegitimate
9 children, and not true sons. When
our earthly fathers disciplined us we
treated them with respect; should
we not far more submit to the Fa-
ther of our spirits, and so have life?
10 For they disciplined us for a short
time and as they thought proper, but
he does it for our good, to make us
11 share his holiness. Discipline is never
pleasant at the time; it is painful;
but to those who are trained by it, it
afterwards yields the peace of char-
12 acter. So tighten your loosening
hold! Stiffen your wavering stand!
13 And keep your feet in straight paths,
so that limbs that are lame may not
be dislocated but instead be cured.
14 Try to be at peace with everyone,
and strive for that consecration with-
out which no one can see the Lord.
15 Be careful that no one fails to gain
God's favor, or some poisonous root
may come up to trouble and con-
16 taminate you all—some immoral or
godless person like Esau, who sold
his very birthright for one single
17 meal. For you know how, when he
afterward wished to claim the bless-
ing, he was refused it, although he
begged for it with tears, for he had
no opportunity to repent of what he
had done.

18 For it is no tangible blazing fire
that you have come up to, no black-
19 ness and darkness and storm, no
trumpet blast and voice whose words
made those who heard them beg to
20 be told no more, for they could not
bear the order, "Even a wild animal,
if it touches the mountain, must be
21 stoned to death," and so awful was
the sight that Moses said, "I am
22 aghast and appalled!" But you have
come up to Mount Zion, to the city
of the living God, the heavenly Jeru-
23 salem, to countless angels, to the
solemn gathering of all God's elder
sons, enrolled as citizens in heaven,
to a judge who is the God of all, to
the spirits of upright men now at last
enjoying the fulfilment of their hopes,
24 to Jesus the negotiator of a new
agreement, and to sprinkled blood
that speaks more powerfully than
25 even Abel's. Take care not to refuse
to listen to him who is speaking. For
if they could not escape because they
would not listen to him who warned
them here on earth, how much less
can we, who reject him who is from
26 heaven! Then his voice shook the
earth, but now his promise is, "But
once more I will make not only the
earth but the very heaven to trem-
27 ble!" Now the words "But once
more" indicate the final removal of
all that is shaken, as only created,
leaving only what is unshaken to be
28 permanent. Let us, therefore, be
thankful that the kingdom given to
us cannot be shaken, and so please
God by worshiping him with rever-

29 ence and awe; for our God is a consuming fire.

13 Your love for the brotherhood must continue. Do not forget to be
2 hospitable to strangers, for by being so some, without knowing it, have
3 had angels as their guests. Remember those who are in prison as though you were in prison with them, and those who are ill-treated as being yourselves liable to the same trials.
4 Marriage should be respected by everyone, and the marriage relation kept sacred, for vicious and immoral
5 people God will punish. You must not be avaricious; you must be content with what you have, for God himself has said, "I will never let go
6 of you or desert you!" So that we can confidently say,

"The Lord is my helper; I will not be afraid.
What can men do to me?"

7 Do not forget your former leaders, the men who brought you God's message. Remember how they ended their lives and imitate their faith.
8 Jesus Christ is the same today that he was yesterday, and he will be so
9 forever. You must not be carried away with strange varieties of teaching. The true way to steadfastness of heart is through God's mercy, not through scruples about food, which have never done their adherents any
10 good. Our altar is one at which those who serve the tent of worship have
11 no right to eat. For the bodies of the animals whose blood is taken into the sanctuary by the high priest are
12 burned outside the camp. And so Jesus too, in order to purify the people by his blood, suffered death outside the city gate. Let us, therefore, 13
go out to him, outside the camp, sharing the contempt that he endured, for we have no permanent 14
city here on earth, but we are in search of the city that is to come. In his name let us continually offer 15
praise as our sacrifice to God—the utterance of lips that glorify God's name. But do not forget to be help- 16
ful and generous, for that is the kind of sacrifice that pleases God.

Obey your leaders and give way 17
to them, for they are keeping watch in defense of your souls, as men accountable for the trust. Make their work a joy and not a grief, for that would be the worse for you.

Pray for me, for I am sure I have 18
a clear conscience, and I mean in every way to live an upright life. I 19
ask this of you more especially that I may be brought back to you the sooner.

May God, the giver of peace, who 20
brought back from the dead our Lord Jesus, who through the blood by which he ratified the everlasting agreement has become the great shepherd of the sheep, fit you by 21
every blessing to do his will, and through Jesus Christ carry out in us what will please him. To him be glory forever and ever. Amen.

I beg you, brothers, to listen 22
patiently to this appeal, for I have written you but briefly.

You must know that our brother 23

Timothy has been released from prison. If he comes here soon, we will see you together.

24 Remember us to all your leaders and to all your fellow-Christians. The brothers from Italy wish to be remembered to you.

God bless you all! 25

The Letter of
James

1 James, a slave of God and of the Lord Jesus Christ, sends greetings to the twelve tribes that are scattered over the world.

2 You must find the greatest joy, my brothers, in being involved in 3 various trials, for you know that the testing of your faith leads to stead- 4 fastness, and steadfastness must have full play, so that you may be fully and perfectly developed without any defect.

5 If any one of you is deficient in wisdom, let him ask God who gives generously to everyone, and does not reproach one with it afterward, 6 and he will give it to him. But he must ask with faith, and without any doubt, for the man who doubts is like the billowing sea, driven and blown 7 about by the wind. Such a man must not expect to get anything from the 8 Lord—an irresolute person like him, who is uncertain about everything 9 he does. A brother of low position ought to be proud of his eminence, 10 but one who is rich ought to rejoice at being reduced in circumstances, for the rich will disappear like a wild 11 flower. For the sun comes up with its scorching heat and dries up the grass, and the flower withers, and all its beauty is gone. That is the way the rich man will fade and die in the midst of his pursuits.

Blessed is the man who endures 12 trial, for when he stands the test, he will be given the crown of life, which God has promised to those who love him. No one should think when he 13 is tempted that his temptation comes from God, for God is incapable of being tempted by what is evil, and he does not tempt anyone. When any- 14 one is tempted, it is by his own desire that he is enticed and allured. Then desire conceives and gives 15 birth to sin, and when sin is mature, it brings forth death. Do not be mis- 16 led, my dear brothers. Every good 17 gift and every perfect present is from heaven, and comes down from the Father of the heavenly lights, about whom there is no variation of changing shadow. Of his own accord he 18 brought us into being through the message of truth, so that we might be a kind of first-fruits among his creatures.

You must understand this, my 19 dear brothers. Everyone must be quick to hear, slow to speak, slow to be angry, for men's anger does not 20 produce the uprightness God wishes.

21 So strip yourselves of everything
that soils you, and of every evil
growth, and in a humble spirit let
the message that has the power to
save your souls be planted in your
22 hearts. Obey the message; do not
merely listen to it, and deceive your-
23 selves. For anyone who merely lis-
tens to the message without obeying
it is like a man who looks in a mirror
at the face that nature gave him;
24 he looks at himself and then goes off
and immediately forgets what he
25 looked like. But whoever looks at
the faultless law that makes men
free and keeps looking, so that he
does not just listen and forget, but
obeys and acts upon it, will be
26 blessed in what he does. If anyone
thinks he is religious, and does not
bridle his tongue, but deceives him-
self, his religious observances are of
27 no account. A religious observance
that is pure and stainless in the sight
of God the Father is this: to look
after orphans and widows in their
trouble, and keep one's self un-
stained by the world.

2 My brothers, do you try to com-
bine faith in our glorious Lord Jesus
2 Christ with acts of partiality? For if
a finely dressed man with a gold ring
comes into your meeting, and a poor
man in shabby clothes comes in also,
3 and you pay attention to the man in
the fine clothes and say to him, "Sit
here; this is a good place!" and say
to the poor man, "Stand up, or sit
4 on the floor at my feet," have you
not wavered and shown that your
judgments are guided by base mo-
tives? Listen, my dear brothers. Has 5
not God chosen the world's poor to
be rich in faith, and to possess the
kingdom that he promised to those
who love him? But you humiliate the 6
poor. Are not the rich your oppres-
sors? Is it not they who drag you
into court? Is it not they who slander 7
the noble name you bear? If you 8
really obey the supreme law where
the Scripture says, "You must love
your neighbor as you do yourself,"
you are doing right, but if you show 9
partiality, you are committing a sin,
and stand convicted before the Law
as lawbreakers. For anyone who 10
obeys the whole of the Law but
makes one single slip is guilty of
breaking it all. For he who said, 11
"You must not commit adultery,"
said also, "You must not commit
murder." Now if you abstain from
adultery, but commit murder, you
are still a violator of the Law. You 12
must talk and act like men who ex-
pect to be judged by the law that
treats men as free. For the merciless 13
will be mercilessly judged; but
mercy will triumph over judgment.

My brothers, what is the good of 14
a man's saying he has faith, if he has
no good deeds to show? Can faith
save him? If some brother or sister 15
has no clothes and has not food
enough for a day, and one of you 16
says to them, "Goodbye, keep warm
and have plenty to eat," without giv-
ing them the necessaries of life, what
good does it do? So faith by itself, 17
if it has no good deeds to show, is
dead. But someone may say, "You 18

have faith, and I good deeds." Show me your faith without any good deeds, and I will show you my faith
19 by my good deeds. Do you believe in one God? Very well! So do the
20 demons, and they shudder. But do you want proof, my senseless friend, that faith without good deeds
21 amounts to nothing? Was not our forefather Abraham made upright for his good deeds, for offering his
22 son Isaac on the altar? You see that in his case faith and good deeds worked together; faith found its highest expression in good deeds,
23 and so the Scripture came true that says, "Abraham had faith in God, and it was credited to him as uprightness, and he was called God's
24 friend." You see a man is made upright by his good deeds and not
25 simply by having faith. Was not even Rahab the prostitute made upright for her good deeds, in entertaining the scouts and sending them off by a
26 different road? Just as the body without the spirit is dead, faith is dead without good deeds.

3 Not many of you should become teachers, my brothers, for you know that we who teach will be judged
2 with greater strictness. For we all make many mistakes. Anyone who never makes a mistake in what he says has a character that is fully developed and is able to control his
3 whole body as well. If we put bits into horses' mouths to make them obey us, we can guide their whole
4 bodies. Even ships, great as they are, and driven by strong winds, are steered with a very small rudder wherever the pilot pleases. So the 5
tongue is a little organ and yet very boastful. What a great forest a spark will set on fire! And the 6
tongue is a fire, a world of wrong the tongue proves in our bodies, soiling the whole body and setting fire to the whole round of nature, and set on fire itself by hell. For every kind 7
of animal and bird, reptile and sea creature, can be tamed and has been tamed by man, but no human being 8
can tame the tongue. It is an irreconcilable evil, full of deadly poison. With it we bless the Lord our Fa- 9
ther, and with it we curse men made in God's likeness. Blessing and curs- 10
ing issue from the same mouth! This is not right, my brothers. Does a 11
spring pour forth fresh and brackish water from the same crevice? Can a 12
fig tree produce olives, my brothers, or a grape vine figs? A salt spring cannot give fresh water.

What wise, intelligent man is 13
there among you? Let him show by his good life that what he does is done in the humility of wisdom. But 14
if you cherish bitter feelings of jealousy and rivalry in your hearts, do not pride yourselves on it and thus belie the truth. Such wisdom 15
does not come from above. It is earthly, animal, demon-like. For 16
wherever jealousy and rivalry exist, there will be confusion and every low action. The wisdom that is from 17
above is first of all pure, then peaceable, considerate, willing to yield, full of compassion and good deeds,

18 wholehearted, straightforward. The harvest uprightness yields must be sown in peace, by peacemakers.

4 What causes wars and fights among you? Is it not your cravings, which are at war within your bodies? 2 You crave things, and cannot have them, and so you commit murder. You covet things, and cannot get them, and so you quarrel and fight. You do not have things because you 3 do not ask for them. You ask and fail to get them because you ask with wrong motives, to spend them on 4 your pleasures. You renegades! Do you not know that the friendship of the world means enmity with God? So whoever wishes to be the world's friend declares himself God's enemy. 5 Do you suppose the Scripture means nothing when it says, "He yearns jealously over the Spirit he has put 6 in our hearts"? But he gives all the greater blessing. As the Scripture says, "God opposes haughty persons, but he blesses humble-minded 7 ones." Therefore, submit to God. Resist the devil and he will fly from 8 you. Approach God, and he will approach you. Wash your hands, you sinners! Make your hearts pure, you 9 doubters! Be miserable, grieve, and weep aloud! Turn your laughter into grief and your happiness into gloom. 10 Humble yourselves before the Lord, and he will raise you up.

11 Do not talk against one another, brothers. Whoever talks against a brother or condemns his brother talks against the Law, and condemns the Law. But if you condemn the Law you are not an observer of the Law but its judge. There is only one 12 lawgiver and judge—he who has the power to save and to destroy; who are you, to judge your neighbor?

13 Come now, you who say, "Today or tomorrow we are going to such and such a town, to stay a year and go into business and make money," 14 when you do not know what your life will be like tomorrow! You are just a mist, which appears for a little while and then disappears. This, in- 15 stead of saying, "If it is the Lord's will, we shall live to do this or that." 16 But, as it is, you pride yourselves on your pretensions. All such pride 17 is wrong. So when a man knows what is right and fails to do it, he is guilty of sin.

5 Come now, you rich people! weep aloud and howl over the miseries 2 that are going to overtake you! Your wealth has rotted, your clothes are 3 moth-eaten, your gold and silver are rusted, and their rust will testify against you and eat into your very flesh, for you have stored up fire for the last days. Why, the wages you 4 have withheld from the laborers who have reaped your harvests cry aloud, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have lived luxuriously 5 and voluptuously here on earth; you have fattened your hearts for the day of slaughter. You have condemned 6 and murdered the upright. Will he make no resistance?

7 So be patient, brothers, until the coming of the Lord. The farmer has

to wait for the precious crop from the ground, and be patient with it, until it gets the early and the late
8 rains. You must have patience too; you must keep up your courage, for the coming of the Lord is close at
9 hand. Do not complain of one another, brothers, or you will be judged. The judge is standing right
10 at the door! As an example, brothers, of ill-treatment patiently endured, take the prophets, who have spoken in the name of the Lord.
11 Why, we call those who showed such endurance happy! You have heard of the steadfastness of Job, and you have seen what the Lord brought out of it, for the Lord is very kind and merciful.

12 Above all, my brothers, do not swear an oath, either by heaven or by the earth, or by anything else; let your "Yes" be a plain Yes, and your "No" a plain No, or you will fall under condemnation.

13 If any one of you is in trouble, he should pray. If any one is in good spirits, he should sing a hymn. If any 14
one is sick, he should call in the elders of the church and have them pray over him, and pour oil on him in the name of the Lord, and the 15
prayer offered in faith will save the sick man; the Lord will restore him to health, and if he has committed sins, he will be forgiven. So confess 16
your sins to one another and pray for one another, so that you may be cured. An upright man can do a great deal by prayer when he tries. Elijah 17
was a man like us, and he prayed earnestly that it might not rain, and for three years and six months there was no rain in the land. Then 18
he prayed again, and the heavens yielded rain and the earth produced crops. My brothers, if any one of 19
you is led astray from the truth, and someone brings him back, you may 20
be sure that whoever brings a sinner back from his misguided way will save the man's soul from death, and cover up a host of sins.

The First Letter of Peter

1 Peter, an apostle of Jesus Christ, to those who are scattered as foreigners over Pontus, Galatia, Cappa-
2 docia, Asia, and Bithynia, whom God the Father has chosen and predestined by the consecration of the Spirit to be obedient to Jesus Christ, and to be sprinkled with his blood; God bless you and give you perfect peace.

3 Blessed be the God and Father of our Lord Jesus Christ! In his great mercy he has caused us to be born anew to a life of hope through the resurrection of Jesus Christ from
4 the dead, and to an imperishable, unsullied, and unfading inheritance, which is kept safe for you in heaven,
5 and you by God's power are being protected through faith to receive a salvation that is now ready to be dis-
6 closed at the last time. Rejoice over this, although just now perhaps distressed for a little while by various
7 trials; they are to show that your faith when tested is found to be more precious than gold, which though it is perishable is tested with fire, and they will bring you praise, glory, and honor when Jesus Christ is revealed. Love him, though you have 8
not seen him, but since you believe in him though you do not now see him, rejoice with triumphant, unutterable joy to attain the goal of 9
faith, the salvation of your souls.

About this salvation the prophets 10
who prophesied of the blessing that was destined for you made the most careful investigation, trying to learn 11
for what possible time the spirit of Christ within them in predicting the sufferings destined for Christ intended them and the glories that were to follow them. It was dis- 12
closed to them that they were serving not themselves but you in dealing with these things, which have now been told you by those who through the holy Spirit sent from heaven brought you the good news; things into which angels long to look!

Therefore, prepare your minds for 13
action, and with perfect calmness fix your hopes on the mercy that you are to experience when Jesus Christ is revealed. Like obedient children, 14
do not adapt yourselves to the cravings you used to follow when you were ignorant, but like the holy 15

Being who has called you, you must
16 also be holy in all your conduct, for
the Scripture says,

"You must be holy,
Because I am holy."

17 And if you address him as Father
who judges everyone impartially by
what he does, you must live rever-
18 ently all the time you stay here, for
you know that you have not been
ransomed with anything perishable
like silver or gold, from the futile
way of living in which you were
19 brought up, but with precious blood,
like that of an unblemished, spotless
20 lamb, the blood of Christ, who was
predestined for this before the foun-
dation of the world, but was re-
vealed only at the end of the ages,
21 for the sake of you who through him
trust in God, who raised him from
the dead and showed him honor; and
so your faith and hope rest on God.
22 Now that by obeying the truth
you have purified your souls for
sincere love of the brotherhood,
you must love one another intensely
23 and heartily, for you have been born
anew from a germ not perishable,
but imperishable, through the mes-
sage of the living, everlasting God.
24 For

"All flesh is like grass,
And all its glory like the flower
of the grass.
The grass withers,
And the flower fades,
25 But the word of the Lord will
last forever."

That word is the good news that has
been brought to you.

Free yourselves, therefore, from **2**
all malice, deceit, hypocrisy, envy,
and slander of any kind, and like 2
newborn babes crave the pure spirit-
ual milk that will make you grow up
to salvation, since you have tasted 3
the Lord's kindness. Come to him, 4
as to a living stone rejected by men,
but chosen and prized in the sight of
God, and build yourselves up as liv- 5
ing stones into a spiritual house for
a consecrated priesthood, so as to
offer spiritual sacrifices that through
Jesus Christ will be acceptable to
God. For it says in Scripture, 6

"Here I lay a choice stone in Zion,
a costly cornerstone;
No one who believes in it will
ever be disappointed!"

It is you, therefore, who believe who 7
see its value, but for men who do
not believe,

"The stone which the builders re-
fused has been made a corner-
stone,"

and 8

"A stone to stumble over, and a
rock to trip them up."

They stumble over the message be-
cause they will not obey it; that is
their destiny. But you are the 9
chosen race, the royal priesthood,
the consecrated nation, his own peo-
ple, so that you may declare the
virtues of him who has called you out
of darkness into his wonderful light;
you who were once "no people" but 10
are now "God's people"; once
"unpitied" but now "pitied indeed."

Dear friends, I beg you, as aliens 11
and exiles here, not to indulge the

physical cravings that are at war
12 with the soul. Live upright lives
among the heathen, so that even if
they charge you with being evil-
doers, they may from observing the
uprightness of your conduct come to
praise God on the Day of Judgment.
13 Submit to all human authority,
14 for the Master's sake; to the emper-
or, as supreme, and to governors, as
sent by him to punish evildoers, and
to encourage those who do right.
15 For it is the will of God that by
doing right you should silence the
ignorant charges of foolish people.
16 Live like free men, only do not make
your freedom an excuse for doing
17 wrong, but be slaves of God. Treat
everyone with respect. Love the
brotherhood, be reverent to God, re-
spect the emperor.
18 You servants must be submissive
to your masters and perfectly re-
spectful to them; not only to those
who are kind and considerate, but
also to those who are unreasonable.
19 For God approves a man if from a
sense of duty he endures suffering
20 unjustly inflicted—for what credit is
there in your enduring being beaten
for doing wrong? But if you endure
suffering for doing what is right, you
21 have God's approval. That is the life
to which you have been called, for
Christ himself suffered for you, leav-
ing you an example so that you might
22 follow his footsteps. He committed
no sin, and deceit was never on his
23 lips. He was abused but he did not
retort. He suffered but he did not
threaten, but committed his case to
him who judges justly. He carried 24
the burden of our sins in his own
body on the tree, in order that we
might die to sin and live for upright-
ness. By his wounds you have been
healed. For you were astray like 25
sheep, but now you have returned
to the shepherd and guardian of your
souls.

You married women, in the same 3
way, must be submissive to your
husbands, so that any who refuse
to believe the message may be won
over without argument through the
behavior of their wives when they 2
see how chaste and submissive you
are. You must not adopt the external 3
attractions of arranging the hair and
wearing jewelry and dress; yours 4
must be the inner beauty of char-
acter, the imperishable attraction of
a quiet and gentle spirit, which has
great value in the sight of God. It 5
was in that way in ancient times that
those pious women who set their
hopes on God made themselves at-
tractive. They were submissive to
their husbands, like Sarah, who 6
obeyed Abraham, and called him
Master. You are true daughters of
hers, if you do right and are unafraid.

You married men also must be 7
considerate in living with your
wives. You must show deference to
women as the weaker sex, sharing
the gift of life with you, so that
there may be nothing to interfere
with your prayers.

Finally, you must all be harmoni- 8
ous, sympathizing, loving, tender-
hearted, modest, not returning evil 9

for evil, or abuse for abuse. You must bless them instead. It is for this that you were called—to obtain blessing.
10 For
"Let him who would enjoy life
And see happy days,
Keep his tongue from evil,
And his lips from uttering deceit.
11 Let him turn away from evil and do right,
Let him seek peace and go after it.
12 For the eyes of the Lord are upon upright men,
And his ears are open to their entreaty,
But the Lord's face is set against men that do wrong."
13 And who is there that can hurt you if you are eager to do what is
14 right? Even if you should suffer for uprightness, you are blessed. But do not be afraid of them, nor be troubled,
15 but reverence Christ in your hearts as Lord, and always be ready to make your defense to anyone who calls you to account for the hope that you have. But do so gently and
16 respectfully, and keep your conscience clear, so that those who abuse your upright Christian conduct may be made ashamed of their
17 slanders. For it is better to suffer for doing right, if that should be God's
18 will, than for doing wrong. For Christ himself died once for all, for sin, an upright man for unrighteous men, to bring you to God, and was physically put to death, but he was
19 made alive in the Spirit. In it Enoch went and preached even to those spirits that were in prison, who had 20
once been disobedient, when in Noah's time God in his patience waited for the ark to be made ready, in which a few people, eight in all, were brought safely through the water. Baptism, which corresponds 21
to it, now saves you also (not as the mere removing of physical stain, but as the craving for a conscience right with God)—through the resurrection of Jesus Christ, who has gone 22
to heaven and is at God's right hands, with angels, hierarchies, and powers made subject to him.

Since Christ therefore has suffered **4**
in our physical nature, you must also arm yourselves with the same resolve. For he who suffers in his physical nature has done with sin, and no longer lives by what men 2
desire, but for the rest of his earthly life by what God wills. You have 3
spent time enough in the past in doing as the heathen like to do, indulging in sensuality, passion, drunkenness, carousing, dissipation, and detestable idolatry. They are amazed 4
that you no longer join them in plunging into the same flood of dissipation, and they abuse you for it; but they will have to answer for it 5
to him who is ready to judge living and dead. This is why the good news 6
was preached to the dead also, that though they are judged in their physical nature as men are, they may yet live, like God, in the Spirit.

But the end of all things is near. 7
Be serious and collected, therefore,

8 and pray. Above all keep your love
for one another strong, because love
9 covers up a host of sins. Be ungrudg-
ingly hospitable to one another.
10 Whatever the endowment God has
given you, use it in service to one
another, like good dispensers of
11 God's varied mercy. If one preaches,
let him do it like one who utters the
words of God; if one does some
service, let him do it as with
strength which God supplies, so
that in everything God may be
glorified through Jesus Christ. To
him belong glory and dominion for-
ever and ever. Amen.

12 Dear friends, do not be surprised
that a test of fire is being applied to
you, as though a strange thing were
13 happening to you, but be glad that
you are in a measure sharing the suf-
ferings of the Christ, so that when
his glory is revealed you may be
14 triumphantly happy. If you are being
abused for the sake of Christ, you
are blessed, because the glorious
Spirit of God is resting upon you.
15 For no one of you must suffer as a
murderer or thief or criminal or
16 revolutionist, but if a man suffers
for being a Christian, he must not
be ashamed of it, but must do honor
17 to God through that name. For the
time has come for the judgment to
begin with the household of God,
and if it begins with us, what will be
the end of those who refuse God's
18 good news? If it is hard for the up-
right man to be saved, what will
become of the godless and sinful?
19 Therefore, those who suffer by the
will of God must intrust their souls
to a Creator who is faithful, and con-
tinue to do what is right.

I appeal therefore to those who 5
are elders among you; I am their
brother-elder and a witness to what
the Christ suffered, and I am to
share in the glory that is to be re-
vealed—be shepherds of the flock 2
of God that is among you, not as
though it were forced upon you but
of your own free will, and not from
base love of gain but freely, and not 3
as tyrannizing over those in your
charge but proving models for the
flock; and when the chief shepherd 4
appears, you will receive the glori-
ous wreath that will never fade.
You younger men must show defer- 5
ence to the elders. And you must all
clothe yourselves in humility toward
one another, for God opposes the
proud, but shows mercy to the
humble. Submit humbly, therefore, 6
to God's mighty hand, so that he
may in due time raise you up. Throw 7
all your anxiety upon him, for he
cares for you. Be calm and watchful. 8
Your opponent the devil is prowling
about like a roaring lion, wanting to
devour you. Resist him and be strong 9
in the faith, for you know that your
brotherhood all over the world is
having the same experience of suf-
fering. And God, the giver of all 10
mercy, who through your union
with Christ has called you to his
eternal glory, after you have suf-
fered a little while will himself make
you perfect, steadfast, and strong.
His be the dominion forever. Amen. 11

12 By Silvanus, our faithful brother, as I think him, I have written you this short letter to encourage you and bear my testimony that this is what the true mercy of God means.
13 Stand fast in it. Your sister-church in Babylon, chosen like you, and Mark my son wish to be remembered to you. Greet one another with a kiss 14 of love.

Peace to all of you that are in union with Christ.

The Second Letter of Peter

1 Simon Peter, a slave and apostle of Jesus Christ, to those who through the uprightness of our God and Savior Jesus Christ have been given a faith
2 as privileged as ours; God bless you and give you perfect peace through the knowledge of God and of Jesus
3 our Lord. For his divine power has given us every requisite for life and piety, through our coming to know him who through his glory and excel-
4 lence called us to him. Thus he has given us his precious and splendid promises so that through them you may escape the corrupting influences that exist in the world through passion, and come to share in the divine
5 nature. For this very reason make every effort to supplement your faith with goodness, goodness with
6 knowledge, knowledge with self-control, self-control with steadfast-
7 ness, steadfastness with piety, piety with a spirit of brotherhood, and the
8 spirit of brotherhood with love. For if you have these qualities in their fulness, they will make you neither idle nor unproductive when it comes to the understanding of our Lord
9 Jesus Christ. For whoever lacks these qualities is blind or near-sighted, and has forgotten that he has been cleansed from his former sins. Therefore, brothers, make all 10
the greater efforts to make God's call and choice of you certain. For 11
if you have these qualities, you will never stumble, for then you will be triumphantly admitted to the eternal kingdom of our Lord and Savior Jesus Christ.

Therefore I will always remind 12
you of this, although you know it and are firmly grounded in the truth that you have. Yet I think it right, as 13
long as I live in my present tent, to arouse you by a reminder, for I 14
know that I must soon put it away, as our Lord Jesus Christ has shown me. I will also take care that after I 15
am gone you will be able at any time to call these things to mind. For they 16
were no fictitious stories that we followed when we informed you of the power of our Lord Jesus Christ and of his coming, but we had been eyewitnesses of his majesty. For when 17
he was so honored and glorified by God the Father and from the supreme glory there were borne to him such words as these: "This is my Son, my Beloved! He is my Chosen!" —we heard these words borne from 18

heaven when we were with him on
19 that sacred mountain. So we have
the message of the prophets more
fully guaranteed. Please pay atten-
tion to that message as to a lamp
shining in a dark place, until the day
dawns and the morning star rises in
20 your hearts. You must understand
this in the first place, that no proph-
ecy in Scripture can be understood
21 through one's own powers, for no
prophecy ever originated in the hu-
man will, but under the influence of
the holy Spirit men spoke for God.

2 There were false prophets too
among the people, just as there will
be false teachers among you, who
will introduce destructive sects and
deny the Master who has bought
them, thus bringing on themselves
2 swift destruction. Many people will
follow their immoral ways, and they
will cause the true way to be ma-
3 ligned. In their greed they will
exploit you with pretended argu-
ments. From of old their condemna-
tion has not been idle, and their de-
4 struction has not slumbered. For if
God did not spare angels when they
sinned, but plunged them into Tar-
tarus, and committed them to dark
5 dungeons to await their doom, and
if he did not spare the ancient world,
but preserved Noah, a preacher of
righteousness, and seven others,
when he brought the flood upon the
6 godless world; and if he condemned
the cities of Sodom and Gomorrah,
and overwhelmed them with ashes,
as a warning to ungodly men of what
7 was to come, and saved the upright
Lot who was so distressed by the
immoral conduct of unprincipled
men—for as long as that upright 8
man lived among them, day after day
his upright soul was tormented by
what he saw and heard of their law-
less actions—then the Lord knows 9
how to rescue God-fearing people
from trial and to punish wrongdoers
while they are being kept for the
Day of Judgment, especially those 10
who yield to their physical nature
and indulge in passions that defile
them, and despise authority. Rash,
headstrong men! They stand in no
awe of majesty, but deride beings 11
against whom even angels far su-
perior to these beings in strength and
power bring no abusive charge be-
fore the Lord. These men, like un- 12
reasoning animals, mere creatures of
instinct created to be caught and
killed, abuse what they do not under-
stand and will be destroyed like ani-
mals, suffering wrong as the reward 13
for their wrongdoing. They find
pleasure in the indulgence of the mo-
ment; they are a stain and a disgrace,
and they revel in their deceit while
they join in your meals. They have 14
eyes for nobody but adulterous wom-
en—eyes insatiable in sin. They lure
unsteadfast souls. Their hearts are
trained in greed. They are accursed!
They have left the straight path and 15
gone astray. They have followed the
path of Balaam, the son of Beor, who
set his heart on dishonest gain, but 16
he was rebuked for his offense; a
dumb animal spoke with a human
voice and checked the prophet's

17 madness. Such men are dried-up
springs, clouds driven before the
storm, and they are doomed to utter
18 darkness. They utter arrogant non-
sense and use physical cravings to
lure into immorality men who are
just escaping from among those who
19 live in error; promising them free-
dom when they are themselves slaves
of destruction; for a man is the slave
20 of whatever overcomes him. For if
after men have escaped the corrupt-
ing influences of the world through
the knowledge of the Lord and
Savior Jesus Christ, they again be-
come entangled in them and are over-
come by them, their final condition
is worse than their former one.
21 For it would have been better for
them never to have known the
way of uprightness than after know-
ing it to have turned their backs
upon the sacred command with
22 which they had been intrusted. What
has happened to them shows the
truth of the proverb, "A dog returns
to what he has vomited up, and a sow
that has washed goes back to wallow
in the mire."

3 This is the second letter, dear
friends, that I have now written to
you, in the effort to arouse your
2 unsullied minds to remember the
things foretold by the holy prophets,
and the command of the Lord and
3 Savior through your apostles. First
of all, you must understand this, that
in the last days mockers will come
with their mockeries, going where
4 their passions lead and saying,
"Where is his promised coming?
For ever since our forefathers fell
asleep everything has remained as
it was from the beginning of crea-
tion!" For they wilfully ignore the 5
fact that long ago there existed
heaven, and an earth which had been
formed at God's command out of
water and by water, by which also 6
that world was destroyed, through
being flooded with water. But by the 7
same command the present heavens
and earth are stored up for fire, and
are kept for the day when god-
less men are to be judged and de-
stroyed.

But do not overlook this one fact, 8
dear friends, that with the Lord one
day is like a thousand years and a
thousand years are like one day. The 9
Lord is not slow about his promise,
in the sense that some men think; he
is really showing his patience with
you, because he does not want any
to perish, but wishes all men to be
brought to repentance. The Day of 10
the Lord will come like a thief; on it
the heavens will pass away with a
roar, the heavenly bodies will burn
up and be destroyed, and the earth
and all its works will melt away. If 11
all these things are to be dissolved in
this way, what holy and pious lives
you ought to lead, while you await 12
and hasten the coming of the Day of
God, which will cause the heavens
to burn up and dissolve and the
heavenly bodies to blaze and melt! In 13
fulfilment of his promise we expect
new heavens and a new earth, where
uprightness will prevail.

Therefore, dear friends, while 14

waiting for this, make every effort to be found by him unstained, irre-
15 proachable, and at peace. Look upon our Lord's patience as salvation, just as our dear brother Paul, with the wisdom that God gave him, wrote
16 you to do, speaking of it as he does in all his letters. There are some things in them hard to understand, which ignorant, unsteadfast people twist to their own ruin, just as they do the rest of the Scriptures. So you, 17
dear friends, now that you are forewarned, must be on your guard against being led away by the errors of unprincipled men and losing your present firmness. You must grow in 18
the blessing and knowledge of our Lord and Savior Jesus Christ. Glory to him now and forever.

The First Letter of John

1 It is what existed from the beginning, that we announce; what we have heard, what we have seen with our own eyes, what we have beheld, and touched with our hands; it is the very mes-
2 sage of life—for life has been revealed, and we have seen it and testify to it and announce to you that eternal life that was with the Father
3 and has been revealed to us—it is what we have seen and heard that we announce to you also, so that you may share our fellowship, for our fellowship is with the Father and
4 with his Son Jesus Christ, and we write this to you to make your happiness complete.

5 This is the message that we heard from him and announce to you: God is light; there is no darkness at all in him.

6 If we say, "We have fellowship with him," and yet live in darkness, we are lying and not living the
7 truth. But if we live in the light, just as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from
8 every sin. If we say, "We are without any sin," we are deceiving ourselves, and there is no truth in our hearts. If we acknowledge our sins, 9
he is upright and can be depended on to forgive us our sins and cleanse us from everything wrong. If we say, 10
"We have not sinned," we are making him a liar, and his message is not in our hearts.

My dear children, I am writing 2
you this so that you may not sin; yet if anyone does sin, we have in Jesus Christ one who is upright and will intercede for us with the Father. He is himself an atoning sacrifice for 2
our sins, and not only for ours but also for the whole world. This is 3
how we can be sure that we know him—by obeying his commands. Whoever says, "I know him," but 4
does not obey his commands, is a liar, and there is no truth in his heart; but whoever obeys his mes- 5
sage really has the love of God in perfection in his heart. This is the way we can be sure that we are in union with him; whoever says, "I 6
am always in union with him" must live just as he lived.

Dear friends, it is no new com- 7
mand that I am writing you, but an old one that you have had from the beginning. That old command is the message you have heard. Yet it is a 8

new command that I am writing you; it is newly realized in him and in yourselves, for the darkness is passing and the true light is already shining.

9 Whoever says, "I am in the light," and yet hates his brother,
10 is still in darkness. Whoever loves his brother is always in the light and puts no hindrance in anyone's way.
11 But whoever hates his brother is in darkness, and is living in darkness, and he does not know where he is going, for the darkness has blinded his eyes.

12 I am writing to you, dear children, because your sins have been forgiven
13 for his sake. I am writing to you, fathers, because you know him who has existed from the beginning. I am writing to you, young men, because you have been victorious over the evil one. I write to you, children,
14 because you know the Father. I write to you, fathers, because you know him who has existed from the beginning. I write to you, young men, because you are strong, and God's message is always in your hearts, and you have been victorious
15 over the evil one. Do not love the world or what is in the world. If anyone loves the world, there is no love
16 for the Father in his heart, for all that there is in the world, the things that our physical nature and our eyes crave, and the proud display of life —these do not come from the Fa-
17 ther, but from the world; and the world with its cravings is passing away, but whoever does God's will will endure forever.

18 Children, it is the last hour. You have heard that Antichrist is coming, and many Antichrists have indeed appeared. So we may be sure that it
19 is the last hour. They have gone out from our number, but they did not really belong to us. For if they had belonged to us, they would have stayed with us. It was to make it clear that none of them really belonged to us that they withdrew. But
20 you have been anointed by the Holy One. You all know the truth; I do
21 not write to you because you do not know it, but because you do know it, and because no lie can come from the truth.

22 Who is such a liar as the man who denies that Jesus is the Christ? He is the real Antichrist—the man who
23 disowns the Father and the Son. No one who disowns the Son can have the Father. Whoever acknowledges
24 the Son has the Father too. Keep what you have heard from the beginning in your hearts. If you keep what you have heard from the beginning in your hearts, you will always be in union with the Son and
25 the Father. And what he himself has promised us is eternal life.

26 I write you this with reference to those who are trying to mislead you. You still retain in your hearts the anointing with the Spirit that you received from him, and you do not
27 need to have anyone teach you. But just as that anointing of his teaches you about everything, and as it is

true and no falsehood, keep in union with him just as it has taught you to
28 do. Now, dear children, keep in union with him, so that if he appears, we may have confidence and not shrink from him in shame when he
29 comes. If you know that he is upright, you may be sure that everyone who acts uprightly is his child.

3 Think what love the Father has had for us, in letting us be called God's children, for that is what we are. This is why the world does not know what we are—because it has
2 never come to know him. Dear friends, we are God's children now; it has not yet been disclosed what we are to be. We know that if he appears, we shall be like him, for we
3 shall see him as he is. And everyone who possesses this hope in him tries to make himself as pure as he is.

4 Whoever commits sin disobeys
5 law; sin is disobedience to law. You know that he appeared to take our sins away, and that there is no sin in
6 him. No one who keeps in union with him sins. Anyone who sins has never seen him or come to know
7 him. Dear children, let no one mislead you; whoever acts uprightly is
8 upright, just as he is upright. Whoever commits sin is a child of the devil, for the devil has sinned from the beginning. This is why the Son of God appeared—to undo the devil's work.

9 No one who is a child of God commits sin, for God's nature remains in his heart, and he cannot sin,
10 because he is a child of God. This is how the children of God and those of the devil can be distinguished. No one who does not act uprightly or who does not love his brother is a child of God. For the message you 11 have heard from the beginning is this: We must love one another. We must not be like Cain who was 12 a child of the evil one, and butchered his brother. And why did he butcher him? Because his own actions were wicked and his brother's upright.

You must not be surprised, broth- 13 ers, if the world hates you! We 14 know that we have passed out of death into life, because we love our brothers. Anyone who does not love is still in death. Whoever hates his 15 brother is a murderer, and you know that no murderer can have eternal life remain in his heart. We know 16 what love means from the fact that he laid down his life for us; so we also ought to lay down our lives for our brothers. But if someone who is 17 rich sees his brother in need and closes his heart against him, how can he have any love for God in his heart? Dear children, let us love not 18 with words or lips only but in deed and truth.

From that we can be sure that we 19 are on the side of the truth, and satisfy our consciences in God's sight, if they condemn us for any- 20 thing, for God is greater than our consciences, and he knows all. Dear 21 friends, if our consciences do not condemn us, we approach God with confidence, and we obtain from him 22 whatever we ask for, because we are

obeying his commands and doing the
23 things that please him. His command
is this—that we are to believe in his
Son Jesus Christ, and love one an-
other, as he has commanded us to do.
24 All who obey his commands keep in
union with him, and he does with
them; and this is how we know that
he keeps in union with us—by the
Spirit which he has given us.

4 Dear friends, do not believe every
inspired utterance, but test the utter-
ances to see whether they come from
God, for many false prophets have
2 come out into the world. You can tell
the Spirit of God in this way: every
inspired utterance that acknowledges
that Jesus Christ has come in human
3 form comes from God, and any in-
spired utterance that does not ac-
knowledge Jesus does not come from
God; it is the inspiration of the Anti-
christ. You have heard that it was
coming, and here it is already in the
world.

4 You are children of God, dear
children, and you have been victori-
ous over these men, for he who is in
our hearts is greater than he who is
5 in the world. They are children of
the world; that is why they speak
as the world directs, and the world
6 listens to them. We are God's chil-
dren. Whoever knows God listens
to us; whoever is not a child of God
will not listen to us. In this way we
can tell what is inspired by truth
from what is inspired by error.

7 Dear friends, let us love one an-
other, for love comes from God, and
everyone who loves is a child of God
and knows God. Whoever does 8
not love does not know God, for
God is love. God's love for us has 9
been revealed in this way—that God
has sent his only Son into the world,
to let us have life through him. The 10
love consists not in our having loved
God, but in his loving us and send-
ing his Son as an atoning sacrifice for
our sins.

Dear friends, if God has loved us 11
so, we ought to love one another.
No one has ever seen God; yet if we 12
love one another, God keeps in union
with us and love for him attains per-
fection in our hearts. This is the way 13
we know that we keep in union with
him and he does with us—because he
has given us some of his Spirit. We 14
have seen and can testify that the
Father has sent the Son to be Savior
of the world. If anyone acknowl- 15
edges that Jesus Christ is the Son of
God, God keeps in union with him
and he with God. So we know and 16
believe in the love God has for us.

God is love, and whoever con-
tinues to love keeps in union with
God, and God with him. Love at- 17
tains perfection in us, when we have
perfect confidence about the Day of
Judgment, because here in this world
we are living as he lives. There is 18
no fear in love, but perfect love
drives out fear. For fear suggests
punishment and no one who feels
fear has attained perfect love. We 19
love because he loved us first. If any- 20
one says, "I love God," and yet
hates his brother, he is a liar; for
whoever does not love his brother

whom he has seen cannot love God
21 whom he has not seen. This is the
command that we get from him, that
whoever loves God must love his
brother also.

5 Everyone who believes that Jesus
is the Christ is a child of God, and
everyone who loves the Father loves
2 his child. This is how we can be sure
that we love the children of God: it
is by loving God and obeying his
3 commands. For loving God means
obeying his commands, and his com-
4 mands are not burdensome, for every
child of God is victorious over the
world. The victory that has tri-
umphed over the world is our faith.
5 For who is there that is victorious
over the world except the man who
believes that Jesus is the Son of God?
6 It was he, Jesus Christ himself, who
came in water and in blood; not in
water only, but in water and in
blood. The Spirit also testifies to
8 this, for the Spirit is truth. For there
are three that testify to it, the Spirit,
the water, and the blood, and the
9 three are at one. If we accept the
testimony of men, the testimony of
God is stronger still; for the value of
God's testimony lies in this, that he
10 has testified to his Son. Whoever be-
lieves in the Son of God possesses
that testimony in his heart. Anyone
who will not believe God has made
him a liar, for he has refused to be-
lieve the testimony that God has
borne to his Son. And that testimony 11
is that God has given us eternal life,
and that this life is found in his Son.
Whoever has the Son has life; who- 12
ever has not the Son has not life.

I write this to you so that you who 13
believe in the Son of God may know
that you have eternal life. And we 14
have confidence in him, that if we
ask him for anything that is in ac-
cordance with his will, he will listen
to us. And if we know that he listens 15
to whatever we ask him for, we
know that the requests we have
made of him are granted. If anyone 16
sees his brother committing any sin
except a deadly one, he will ask
and obtain life for him—provided
the sin is not a deadly one. There is
such a thing as deadly sin; I do not
say that a man should pray about
that. Any wrongdoing is sin, but 17
there are sins that are not deadly.

We know that no child of God 18
commits sin, but that he who was
born of God protects him, and the
evil one cannot touch him. We know 19
that we are children of God, while
the whole world is in the power of
the evil one. And we know that the 20
Son of God has come, and has given
us power to recognize him who is
true, and we are in union with him
who is true, through his Son Jesus
Christ. He is the true God and
eternal life. Dear children, keep 21
away from idols.

The Second Letter of John

1 The Elder to the chosen lady
and her children, whom I
truly love—and not only I
but all who know the truth
2 —because of the truth that stays in
our hearts and will be with us for-
3 ever; blessing, mercy, and peace be
with us from God the Father and
Jesus Christ, the Father's Son, in
truth and love.

4 It makes me exceedingly happy
to find that some of your children
are guided by truth, just as we have
been commanded to be by the Fa-
5 ther. And now I beg you, my lady—
not as though I were writing you any
new command, but one which we
have had from the beginning—let us
6 love one another. Love means this,
that we be guided by his commands.
The command, as you have heard
from the beginning, is to be guided
7 by love. For many impostors have
gone out into the world—men who
do not acknowledge the coming of
Jesus Christ in human form. That is
the mark of the impostor and the
Antichrist. Look out for yourselves, 8
take care not to lose what we have
worked for, but that you are paid
for it in full. Anyone who goes too 9
far and does not keep to the teaching
of Christ has not God. It is the man
who holds to the teaching who has
both the Father and the Son. If any- 10
one comes to you without bringing
this teaching, do not let him come
into the house or bid him good morn-
ing. For anyone who bids him good 11
morning shares in his wicked work.

Though I have a great deal to 12
write to you, I would rather not
write it with paper and ink, but I
hope to come to see you, and talk
with you face to face, so that your
happiness may be complete. The 13
children of your chosen sister wish
to be remembered to you.

The Third Letter of John

THE Elder to my dear friend
Gaius, whom I truly love.
2 Dear friend, it is my
prayer that everything is
going well with you and that you
are well; I know it is well with your
3 soul. For it makes me exceedingly
happy when some brothers come and
testify to the truth of your life, for
4 you are guided by truth. I know of
no greater blessing than hearing that
my children are being guided by the
truth.

5 Dear friend, it is loyal of you to
do anything you can for the brothers,
6 especially as they are strangers; they
have testified before the church to
your love. Please see them off on
their journey in a way appropriate
7 to God's service. For they have
started out for the sake of the cause,
and they are accepting nothing from
8 the heathen. So we ought to support
such men, so that we may co-operate
with the truth.

9 I have written to the church, but
Diotrephes who likes to be their
10 leader will not accept what I say. So
if I come, I will bring up the things
that he is doing, and how he is
maliciously accusing me. Not con-
tent with that, he refuses to welcome
the brothers himself, and he is inter-
fering with those who want to do so,
and has them put out of the church.

11 Dear friend, do not imitate evil,
but good. The man who does right
is a child of God; the man who does
12 wrong has never seen God. Every-
body testifies to Demetrius; the
truth itself does; I testify to him too,
and you know that my testimony to
him is true.

13 I have a great deal to write to you,
but I do not want to write it with
14 pen and ink; I hope to see you very
soon and we will talk face to face.
Goodbye. Our friends wish to be
remembered to you. Remember me
to our friends, every one.

The Letter of
Jude

Jude, a slave of Jesus Christ, and the brother of James, to those who have been called, who are dear to God the Father and have been kept through union with
2 Jesus Christ; may mercy, peace, and love be granted you in abundance.
3 Dear friends, I was just on the point of writing to you about our common salvation, when it became necessary for me to write and appeal to you to come to the defense of the faith that has once for all been
4 intrusted to God's people. For some people have sneaked in among us—their doom was foretold long ago—godless persons, who turn the mercy of our God into an excuse for immorality, and disown our only Master and Lord, Jesus Christ.
5 Now I want to remind you, though you know it all already, that he who brought the people safely out of the land of Egypt afterward destroyed the ones who did not believe,
6 and the angels who neglected their responsibilities and abandoned their homes he has put in everlasting chains to be kept in darkness for the
7 judgment of the great Day, just as Sodom and Gomorrah and the neighboring towns which like them indulged in immorality and unnatural vice stand as a warning, in undergoing the punishment of eternal fire.

In that same way these dreamers 8
defile the body, make light of authority, and deride majesty. The 9
archangel Michael himself, when he had the dispute with the devil about Moses' body, did not venture to condemn him for blasphemy; he only said, "May the Lord rebuke you!" But these people deride anything 10
they do not understand, and the things they know by instinct, like unreasoning animals, they use for their own destruction. Alas for them, 11
for they follow Cain's path, they plunge into Balaam's error for gain, and they perish in rebelliousness like Korah's. They are stains on your re- 12
ligious meals, where they carouse together, boldly attending to no one but themselves; rainless clouds driven before the wind; leafless trees without fruit, doubly dead, and uprooted; wild sea waves foaming up their own 13
shame; wandering stars doomed forever to utter darkness.

Of them also Enoch, in the seventh 14
generation from Adam, prophesied, when he said, "See! The Lord comes with his holy myriads to execute

judgment upon all, and to convict all
the godless of all the godless deeds
they have done, and of all the harsh
things that godless sinners have said
against him."
These men are grumblers, dis-
satisfied with life. They go where
their passions lead, their talk is arro-
gant and they cultivate people in the
hope of gain.
But you, dear friends, must re-
member what was foretold by the
apostles of our Lord Jesus Christ, for
they said to you, "In the last times
there will be mockers who will go
where their own godless passions
lead." These are the men who create
division; they are animal and devoid
of the Spirit. But you, dear friends,
must build yourselves up on your
most holy faith and pray in the holy
Spirit, keep in the love of God, and
wait for the mercy of our Lord Jesus
Christ, to bring you to eternal life.
Those whom you pity in their un-
certainty, save, snatching them out
of the fire, and look on others with
pity mixed with fear, loathing even
the clothes their animal nature has
stained.

Now to him who is able to keep
you from stumbling and to make you
stand in his presence irreproachable
and triumphant—to the one God our
Savior be glory, majesty, power, and
authority through Jesus Christ our
Lord before time began and now and
forever and ever. Amen.

The Revelation of John

1 A REVELATION made by Jesus Christ which God gave him to disclose to his slaves of what must very 2 soon happen. He sent and communicated it by his angel to his slave John, who testifies to what he saw—to the message of God and the testimony of 3 Jesus Christ. Blessed be the man who reads this prophecy and those who hear it read and heed what is written in it, for the time is near.

4 John to the seven churches in Asia, blessing and peace to you from him who is and was and is coming, and from the seven spirits before his 5 throne, and from Jesus Christ the trustworthy witness, the firstborn of the dead, and the sovereign of the kings of the earth. To him who loves us and has released us from our sins 6 by his blood—he has made us a kingdom of priests for his God and Father—to him be glory and power 7 forever. Amen. See! He is coming on the clouds, and every eye will see him, even the men who pierced him, and all the tribes of the earth will lament over him. So it is to be. Amen.

8 "I am the Alpha and the Omega," says the Lord God, who is and was and is coming, the Almighty.

9 I, John, your brother and companion in the distress, the kingdom, and the endurance that Jesus brings, found myself on the island called Patmos, for uttering God's message and testifying to Jesus. On the 10 Lord's day I fell into a trance, and I heard a loud voice like a trumpet behind me say, 11

"Write what you see in a roll and send it to the seven churches—to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea."

12 I turned to see whose voice it was that was speaking to me, and when I turned I saw seven gold lampstands, 13 and among the lampstands a being like a man, wearing a long robe, with a gold belt around his breast. 14 His head and hair were as white as white wool, as white as snow; his eyes blazed like fire; 15 his feet were like bronze, refined in a furnace, and his voice was like the noise of mighty waters. 16 In his right hand he held seven stars; from his mouth came a sharp double-edged sword, and his face shone like the sun at noonday. When I saw him, I fell at his feet

like a dead man. But he laid his right hand upon me, and said,
"Do not be afraid. I am the first and the last, the living one. I was dead, yet here I am alive forever and ever. I hold the keys of death and the underworld. So write what you have seen, what is now and what is to happen hereafter. The secret meaning of the seven stars that you saw in my right hand, and of the seven gold lampstands is this: The seven stars are the guardian angels of the seven churches and the seven lampstands are the seven churches.

2 "To the angel of the church in Ephesus write:
" 'He who holds the seven stars in his right hand and goes about among the seven gold lampstands speaks thus: I know what you have done; your hard work and your endurance. I know that you cannot tolerate wicked men, and that you have tested those who claimed to be apostles when they were not, and have found them to be impostors. You show endurance; you have undergone much for my sake, and you have not grown weary. But I hold it against you that you do not love as you did at first. So remember how far you have fallen, and repent and do as you did at first, or else I will come to you and take your lampstand from its place, if you do not repent. But it is in your favor that you hate the practices of the Nicolaitans, as I do. Let everyone who can hear listen to what the Spirit says to the churches. I will permit him who is victorious to eat the fruit of the tree of life that stands in the Paradise of God.'

"To the angel of the church in Smyrna write:
" 'The first and the last, who died and came to life again, speaks thus: I know of your distress and poverty —though you are rich!—I know how you are slandered by those who claim to be Jews when they are not, but only a synagogue of Satan! Do not be afraid of what you are going to suffer. See! The devil is going to put some of you into prison to be tested there, and for ten days to endure persecution. Prove faithful even unto death and I will give you the crown of life. Let everyone who can hear listen to what the Spirit says to the churches. He who is victorious will not be hurt by the second death.'

"To the angel of the church in Pergamum write:
" 'He who wields the sharp, double-edged sword speaks thus: I know where you live; where Satan has his throne! Yet you cling to my name and did not renounce your faith in me even in the days when my faithful Antipas, my witness, was put to death among you—where Satan lives. Yet I hold it somewhat against you that you have among you some adherents of the teaching of Balaam, who taught Balak to entrap the children of Israel into eating meat that had been sacrificed to idols, and into immoral practices. So you also have among you some who hold the teaching of the Nicolaitans. So

repent, or else I will come to you quickly and make war upon them with the sword that is in my mouth.
17 Let everyone who can hear listen to what the Spirit says to the churches. I will give him who is victorious some of the hidden manna, and I will give him a white pebble with a new name written on it which no one knows except the man who receives it.

18 "To the angel of the church in Thyatira write:

" 'The Son of God, whose eyes blaze like fire, and whose feet are
19 like gilded bronze, speaks thus: I know the things you do, your love and faithfulness and helpfulness and endurance, and I know that you are now doing more than you did at first.
20 But I hold it against you that you tolerate that Jezebel of a woman who claims to be inspired and who is misleading my slaves and teaching them to practice immorality and to eat meat that has been sacrificed to idols.
21 I have given her time to repent, but she refuses to repent of her immoral-
22 ity. See! I am going to lay her on a sick bed, and to bring great distress upon those who share her immorality, unless they repent of her prac-
23 tices, and I will strike her children dead. Then all the churches will know that I am he who searches men's hearts and minds, and I will repay each of you for what you have
24 done. But to the rest of you at Thyatira, who do not hold this teaching and have not learned the "deep things" of Satan, as they call them—to you I say, I have no fresh burden to lay on you, but keep hold 25
of what you have, until I come. To 26
him who is victorious and continues to the end to do the things that please me, I will give authority over the heathen—just such authority as 27
I received from my Father; he will 28
shepherd them with an iron staff, and shatter them like earthen jars!—and I will give him the morning star. Let 29
everyone who can hear listen to what the Spirit says to the churches.'

"To the angel of the church in 3
Sardis write:

" 'He who holds the seven spirits of God and the seven stars speaks thus: I know what you are doing; you are supposed to be alive, but you are dead. Wake up, and strengthen 2
what is left, although it is already on the point of death, for I have found nothing you have done complete in the sight of my God. So remember 3
what you received and heard, and obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I am coming upon you. Yet you have 4
a few at Sardis who have not soiled their clothes. They will walk with me clad in white, for they deserve to. He who is victorious will be clothed 5
thus, in white clothing, and I will not erase his name from the book of life, but I will acknowledge him as mine in the presence of my Father and his angels. Let everyone who 6
can hear listen to what the Spirit says to the churches.'

7 "To the angel of the church in Philadelphia write:

" 'He who is holy and true, who carries the key of David, who opens and no one shall shut, and shuts and no one shall open, speaks thus: I
8 know what you are doing. See! I have put before you an open door that no one can close. I know that you have little strength, but you have obeyed my message and you
9 have not disowned my name. I will make some who belong to that synagogue of Satan and claim to be Jews when they are not so, but are lying—I will make them come and bow down at your feet, and learn that I
10 loved you. Because you have kept in mind the message of what I endured, I also will keep you safe in the time of testing that is going to come upon the whole world, to test the inhabitants of the earth, I am coming soon.
11 Keep hold of what you have, so that no one may deprive you of your
12 crown. I will make him who is victorious a pillar in the temple of my God; he shall never go out of it again. I will write on him the name of my God and the name of the city of my God—the new Jerusalem, which is to come down out of heaven from my God—and my new name.
13 Let everyone who can hear listen to what the Spirit says to the churches.'

14 "To the angel of the church in Laodicea write:

" 'The Amen, the true and faithful witness, the origin of God's crea-
15 tion, speaks thus: I know what you are doing, and that you are neither hot nor cold. I wish you were either hot or cold! As it is, since you are 16
tepid and neither hot nor cold, I am going to spit you out of my mouth! Because you say, "I am rich, I have 17
become wealthy, I need nothing," and you do not know that it is you that are wretched, pitiable, poor, blind, and naked, I advise you to buy 18
of me gold that has been tested with fire, so that you may be rich, and white clothes to put on, to keep your shameful nakedness from being seen, and salve to put on your eyes, to make you see. I reprove and disci- 19
pline all whom I love. So be earnest and repent. Here I stand knocking at 20
the door. If anyone listens to my voice and opens the door, I will be his guest and dine with him, and he with me. I will permit him who is 21
victorious to take his seat beside me on my throne, just as I have been victorious and taken my seat beside my Father on his throne. Let every- 22
one who can hear listen to what the Spirit says to the churches.' "

Afterward I had another vision: 4
There was a door standing open in the heavens and the first voice like a trumpet that I had heard speak to me, said,

"Come up here, and I will show you what must take place."

Immediately after this I found my- 2
self in a trance, and there stood a throne in heaven with a being seated
on it. The one who was seated on it 3
looked like jasper and sardius, and around the throne was a halo of the

4 color of an emerald. Around the
throne were twenty-four thrones,
with twenty-four elders seated on
them, clothed in white and with gold
5 crowns on their heads. Out from the
throne came flashes of lightning,
rumblings, and peals of thunder. In
front of the throne seven blazing
lamps were burning; they are the
6 seven spirits of God. In front of the
throne was what looked like a
sea of glass, like crystal. Around the
throne, in the middle of each side,
were four animals covered with eyes
7 in front and behind. The first animal
was like a lion, the second was like
an ox, the third had a face like a
man's, and the fourth was like an
8 eagle flying. The four animals have
each of them six wings, and they are
covered with eyes all over and un-
derneath their wings. And day and
night they never cease to say,

"Holy, holy, holy is the Lord
God, the Almighty, who was and is
and is coming."

9 And whenever the animals offer
glory, honor, and thanksgiving to
him who is seated on the throne,
10 who lives forever and ever, the
twenty-four elders fall down before
him who is seated on the throne, and
worship him who lives forever and
ever, and they throw down their
crowns before the throne, and say,

11 "You are worthy, our Lord and
God, to receive glory, honor, and
power, for you created all things; by
your will they existed and were cre-
ated."

5 Then I saw lying in the right
hand of him who was seated on the
throne a roll with writing on both
sides, sealed with seven seals. And I 2
saw a mighty angel announcing in a
loud voice,

"Who is fit to open the roll and
break its seals?"

But no one in heaven or on earth 3
or underneath the earth could open
the roll or look into it. Then I cried 4
bitterly because no one could be
found fit to open the roll or look into
it. But one of the elders said to me, 5

"Do not cry! See! The lion who is
of the tribe of Judah, of the line of
David, has been victorious so that he
can open the roll and break its seals."

Then I saw standing in the center 6
of the throne and of the four animals
and of the elders a Lamb which
seemed to have been slaughtered. He
had seven horns and seven eyes;
these are the seven spirits of God,
which are sent on errands to all
parts of the earth. He came and took 7
the roll from the right hand of him
who was seated on the throne. When 8
he took the roll, the four animals
and the twenty-four elders fell down
before the Lamb, each with a harp
and gold bowls full of incense, that
is, of the prayers of God's people.
Then they sang a new song: 9

"You deserve to take the roll and
open its seals, for you have been
slaughtered, and with your blood
have bought for God men from
every tribe, tongue, people, and na-
tion, and have made them a kingdom 10
of priests for our God, and they are
to reign over the earth."

11 Then in my vision I heard the voices of many angels surrounding the throne, the animals, and the elders, numbering myriads of myriads and thousands of thousands, say-
12 ing in a loud voice,

"The Lamb that was slaughtered deserves to receive power, wealth, wisdom, might, honor, glory, and blessing."

13 Then I heard every creature in heaven, on earth, underneath the earth, and on the sea, and all that they contain, say,

"Blessing, honor, glory, and power to him who is seated on the throne and to the Lamb forever and ever!"

14 The four animals said,

"Amen!"

And the elders fell down and worshiped.

6 In my vision, when the Lamb broke the first of the seven seals, I heard the first of the four animals say with a voice like thunder,

"Come!"

2 Then I saw a white horse, and its rider carried a bow. He was given a crown, and he rode forth as a victor
3 to conquer. When he broke the second seal, I heard the second animal say,

"Come!"

4 And another horse came forth, bright red, and its rider was given power to take peace away from the earth, and make men slaughter one another; he was given a great sword.

5 When he broke the third seal, I heard the third animal say,

"Come!"

And there I saw a black horse, and its rider had a pair of scales in his hand, and I heard a voice which 6
seemed to come from the midst of the four animals say,

"Wheat at a dollar a quart, and barley three quarts for a dollar, but you must not injure the oil and wine!"

When he broke the fourth seal, I 7
heard the voice of the fourth animal say,

"Come!"

And there I saw a livid horse, and 8
its rider's name was Death, and Hades followed him. They were given power over one quarter of the earth, to kill the people with sword, famine, death, and the wild animals of the earth.

When he broke the fifth seal, I 9
saw underneath the altar the souls of those who have been slaughtered on account of God's message and for adhering to the testimony. They 10
cried out in a loud voice,

"Holy and true Master, how long is it to be before you judge the inhabitants of the earth and avenge our blood?"

Then each of them was given a 11
white robe and they were told to be quiet a little while longer, until the number of their fellow-slaves and their brothers, who were to be killed as they had been, should be complete.

When he broke the sixth seal, I 12
saw that there was a great earthquake. The sun turned black as sackcloth; the full moon became like

13 blood; the stars of the sky fell upon
the earth just as a fig tree drops its
unripe figs when it is shaken by a
14 strong wind; the sky was torn apart
and rolled up like a roll; and every
mountain and island was dislodged
15 from its place. The kings of the
earth, the nobles, the officers, the
rich, the strong—everybody, slave
and free—hid themselves in the
caves and among the rocks of the
16 mountains. And they said to the
mountains and the rocks,

"Fall on us, and conceal us from
the sight of him who is seated on the
throne, and from the anger of the
17 Lamb, for the great day of their
anger has come, and who can es-
cape?"

7 After that I saw four angels stand-
ing at the four corners of the earth
holding back the four winds of the
earth, so that no wind should blow
on the earth or on the sea or on any
2 tree. Then I saw another angel
ascend from the east with the seal of
the living God, and he cried out in a
loud voice to the four angels who
had it in their power to harm the
earth and the sea,

3 "Do not harm the earth or the sea
or the trees until we mark the slaves
of our God on their foreheads."

4 I heard that the number of those
that were marked with the seal was
144,000. They were from every
tribe of the children of Israel:
5 12,000 from the tribe of Judah that
were marked; 12,000 from the tribe
of Reuben; 12,000 from the tribe
6 of Gad; 12,000 from the tribe of
Asher; 12,000 from the tribe of
Naphtali; 12,000 from the tribe of
Manasseh; 12,000 from the tribe 7
of Symeon; 12,000 from the tribe
of Levi; 12,000 from the tribe of Is-
sachar; 12,000 from the tribe of 8
Zebulon; 12,000 from the tribe of
Joseph; 12,000 from the tribe of
Benjamin.

After that I saw a great crowd 9
which no one could count from every
nation, tribe, people, and language,
standing before the throne and be-
fore the Lamb, wearing white robes,
with palm branches in their hands,
and they cried in a loud voice, 10

"Our deliverance is the work of
our God who is seated on the throne,
and of the Lamb!"

Then all the angels stood around 11
the throne and the elders and the
four animals, and fell on their faces
before the throne and worshiped
God, saying, 12

"Amen! Blessing, glory, wisdom,
thanksgiving, honor, power, and
strength be to our God forever and
ever. Amen!"

Then one of the elders addressed 13
me and said,

"Who are these people dressed in
white robes, and where do they come
from?" 14

I said to him,

"You know, my lord."

He said to me,

"They are the people who come
through the great persecution, who
have washed their robes white in the
blood of the Lamb. That is why 15
they are before the throne of God,

and serve him day and night in his
temple, and he who is seated on the
16 throne will shelter them. They will
never be hungry or thirsty again, and
never again will the sun or any burn-
17 ing heat distress them, for the
Lamb who is in the center of the
throne will be their shepherd, and
will guide them to springs of living
water, and God will wipe every tear
from their eyes."

8 When he broke the seventh seal,
there was silence in heaven for about
2 half an hour. Then I saw the seven
angels who stand before God, and
seven trumpets were given to them.
3 Then another angel with a gold
censer came and stood at the altar,
and he was given a great quantity of
incense so that he might mingle it
with the prayers of all the saints on
the altar of gold that stood before the
4 throne. So the smoke of the incense
went up before God from the angel's
hand for the prayers of his people.
5 Then the angel took the censer and
filled it with fire from the altar, and
emptied it upon the earth, and there
followed peals of thunder, rum-
blings, flashes of lightning, and an
earthquake.
6 Then the seven angels with the
seven trumpets prepared to blow
them.
7 The first blew his trumpet, and
there was a storm of hail and fire
mixed with blood, and it fell upon
the earth, and one third of the earth
was burned up, and one third of the
trees were burned up, and all the
green grass was burned up.

8 Then the second angel blew his
trumpet, and what looked like a
great mountain ablaze with fire was
thrown into the sea, and one third of
the sea turned into blood, and one 9
third of all the live creatures in the
sea perished, and one third of the
ships were destroyed.

10 Then the third angel blew his
trumpet, and there fell from the sky
a great star blazing like a torch, and
it fell upon one third of the streams
and the springs of water. The star 11
is called Apsinthus, that is, Worm-
wood. Then one third of the waters
turned to wormwood, and numbers
of people died of the waters, for they
had turned bitter.

12 Then the fourth angel blew his
trumpet, and one third of the sun was
blasted, and one third of the moon
and one third of the stars, so that one
third of them were darkened, and
there was no light for one third of
the day and of the night.

13 Then in my vision I heard an eagle
flying in midair say in a loud voice,
"Alas! Alas! Alas for the inhabit-
ants of the earth, because of the
other blasts of the three angels who
are going to blow their trumpets!"

9 Then the fifth angel blew his
trumpet, and I saw a star that had
fallen on the earth from the sky. He
was given the key to the pit of the
abyss, and he opened the pit of the 2
abyss, and smoke like the smoke of a
great furnace poured up out of the
pit, and the sun and the air were
darkened by the smoke from the pit.
Out of the smoke locusts descended 3

upon the earth, but with powers like
4 those of earthly scorpions. They
were told not to harm the grass of
the earth or any plant or tree, but
only the men who did not have the
mark of God's seal upon their fore-
5 heads. They were not allowed to kill
anyone, but only to torture them for
five months, and the torture they in-
flicted was like that caused by a
6 scorpion when it stings a man. In
those days men will seek death and
never find it. They will want to die,
7 but death will fly from them. In ap-
pearance the locusts were like war-
horses armed for battle; on their
heads were what appeared to be
crowns like gold; their faces were
8 like human faces; they had hair like
a woman's; their teeth were like
9 those of lions; their breasts were
like iron breastplates, and the noise
of their wings was like the noise of a
great number of chariots and horses
10 rushing into battle. They had tails
and stings like scorpions; it was in
their tails that their power lay to
11 harm men for five months. They
had over them as king the angel of
the abyss, whose name in Hebrew is
Abaddon, but in Greek he is called
Apollyon.

12 The first woe is past. See! Two
woes are yet to come.

13 Then the sixth angel blew his
trumpet, and I heard a voice from
the corners of the altar of gold that
14 was before God say to the sixth
angel who had the trumpet,

"Release the four angels that are
bound at the great river Euphrates."

Then the four angels who were held 15
in readiness for that hour and day
and month and year were let loose to
kill one third of mankind. The num- 16
ber of the hosts of horsemen was
twice 10,000 times 10,000; I heard
their number. And this was how the 17
horses and their riders looked in my
vision: Their breastplates were fire
red, dark blue, and yellow. The
horses' heads were like lions' heads,
and fire, smoke, and sulphur poured
from their mouths. One third of 18
mankind were killed by these three
plagues—the fire, smoke, and sul-
phur that poured from their mouths.
For the power of the horses lay in 19
their mouths and their tails; their
tails were like snakes, and they had
heads with which they hurt people.
Yet what was left of mankind, those 20
who escaped being killed by these
plagues, did not repent of the works
of their hands and give up worship-
ing demons and gold, silver, bronze,
stone, and wooden idols, which can-
not either see or hear or move, and 21
they did not repent of their murders,
or their magic arts, or their immor-
ality, or their thefts.

Then I saw another mighty an- 10
gel descend from heaven. He was
clothed in a cloud, and there was a
rainbow above his head. His face
was like the sun, his legs were like
pillars of fire, and he had a little
scroll open in his hand. He set his 2
right foot on the sea and his left foot
on the land, and he uttered a great 3
shout like the roar of a lion; and
when he shouted, the seven thun-

4 ders raised their voices. When the
seven thunders had spoken, I was
going to write it down, but I heard a
voice from heaven say,
"Seal up what the seven thunders
have said! Do not write it down!"
5 Then the angel, whom I had seen
standing on the sea and on the land,
6 raised his right hand to heaven, and
swore by him who lives forever and
ever, who created the heavens and
all that is in them, the earth and all
that is in it, and the sea and all that
is in it, that there should be no more
7 delay, but at the time when the
seventh angel spoke, when he should
blow his trumpet, then God's mys-
terious purpose, the good news of
which he gave to his slaves the
prophets, would be accomplished.
8 Then the voice that I had heard from
heaven spoke to me again, and said,
"Go and take the scroll that lies
open in the hand of the angel who
is standing on the sea and on the
land."
9 So I went up to the angel and told
him to give me the little scroll. And
he said to me,
"Take it and eat it; it will be
bitter in your stomach, but in your
mouth it will taste as sweet as
honey."
10 So I took the little scroll from the
angel's hand and ate it, and it did
taste as sweet as honey, but when I
had eaten it, it made my stomach
11 bitter. Then they said to me,
"You must prophesy again about
many peoples, nations, languages,
and kings!"

Then I was given a measuring rod 11
like a staff, and I was told,
"Rise and measure the temple of
God and the altar, and count those
who worship there, but leave out the 2
court outside the temple; do not
measure that, for it has been given
up to the heathen, and for forty-two
months they will trample upon the
holy city. And I will permit my 3
two witnesses, clothed in sackcloth,
to prophesy for 1,260 days."
They are the two olive trees and 4
the two lampstands that stand before
the Lord of the earth. If anyone tries 5
to hurt them fire comes out of their
mouths and consumes their enemies;
if anyone tries to hurt them, he will
certainly be killed in that way. They 6
have the power to shut up the sky,
so that no rain will fall during the
days when they are prophesying,
and they have power to turn the
waters into blood and to smite the
earth with any plague whenever
they please. When they finish their 7
testimony, the animal that comes up
out of the abyss will make war on
them and conquer them and kill
them, and their bodies will lie in the 8
street of the great city that is figura-
tively called Sodom and Egypt—
where their Lord also was crucified.
For three days and a half, men of all 9
peoples, tribes, languages, and na-
tions will look at their bodies, and
will not let them be buried. The in- 10
habitants of the earth will gloat over
them and celebrate by sending pres-
ents to one another, for these two
prophets were a torment to the in-

habitants of the earth. After three days and a half, the breath of life from God entered them, and they stood on their feet, and terror seized those who saw them. And they heard a loud voice from heaven say to them,

"Come up here."

And they went up to heaven in a cloud, before the eyes of their enemies. At that moment there was a great earthquake, and one tenth of the city was destroyed. Seven thousand people were killed in the earthquake, and the rest were filled with awe, and acknowledged the glory of the God of heaven.

The second woe is past. See! The third woe is soon to come.

Then the seventh angel blew his trumpet, and loud voices were heard in heaven, saying,

"The sovereignty of the world has passed into the possession of our Lord and his Christ, and he will reign forever and ever."

Then the twenty-four elders who were seated on their thrones before God fell on their faces and worshiped God, saying,

"We give you thanks, Lord God Almighty, who are and were, because you have assumed your great power and begun to reign. The heathen were enraged, but now your anger has come, and the time for the dead to be judged, and for rewarding your slaves the prophets and your people high and low who revere your name, and for destroying the destroyers of the earth!"

Then the temple of God in heaven was thrown open, and the chest containing his agreement was seen inside his temple, and there were flashes of lighting, rumblings, peals of thunder, an earthquake, and a great storm of hail.

Then a great portent appeared in the sky—a woman clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars. She was soon to have a child, and she cried out with pain and agony in giving birth to it. Another portent appeared in the sky—there was a great red dragon with seven heads and ten horns, with seven diadems on his heads. His tail swept away one third of the stars of heaven and flung them down upon the earth. The dragon stood in front of the woman who was about to give birth to a child in order to devour her child as soon as it was born. She gave birth to a son, a male child, who is to shepherd all the heathen with a staff of iron; and her child was caught up to God, to his throne. Then the woman fled into the desert, where there was a place prepared by God for her, where she was to be taken care of for 1,260 days.

Then war broke out in heaven, Michael and his angels fighting with the dragon. The dragon and his angels fought but they were defeated, and there was no place for them any longer in heaven. So the great dragon, the ancient serpent who is called the devil and Satan, who de-

ceives the whole world, was hurled down to the earth, and his angels
10 were hurled down with him. Then I heard a loud voice in heaven say,

"The deliverance and power and reign of our God, and the authority of his Christ have now come, for the accuser of our brothers, who kept bringing charges against them day and night before our God, has been
11 hurled down. They have conquered him because of the Lamb's blood, and the message to which they bore testimony, for they did not cling to
12 life even in the face of death. Therefore rejoice, you heavens and you who live in them! But alas for the earth and the sea, for the devil has descended upon you in a great rage, for he knows that his time is short."

13 When the dragon saw that he had been hurled down to the earth, he went in pursuit of the woman who had given birth to the male child.
14 But the woman was given the two wings of a great eagle, so that she might fly from the serpent to her place in the desert, where she is to be taken care of for a time, times
15 and a half-time. Then the serpent poured water from his mouth after the woman like a river, to sweep her
16 away. But the earth helped the woman, for the earth opened its mouth and swallowed the river which the dragon had poured out of his mouth.
17 So the dragon was enraged at the woman, and he went off to make war on the rest of her children—those who obey God's commands and adhere to the testimony of Jesus.

Then I stood on the sand of the **13**
seashore, and I saw an animal come up out of the sea with ten horns and seven heads, and with ten diadems on its horns, and blasphemous titles on its heads. The animal I saw was 2
like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. The dragon gave it his own power and his throne and great authority. One of its heads seemed 3
to have received a mortal wound, but its mortal wound had been healed. And the whole earth followed the animal in wonder, and worshiped 4
the dragon for having given the animal his authority, and they worshiped the animal, and said,

"Who is there like the animal? Who can fight with it?"

It was allowed to utter great 5
boasts and blasphemies, and to exert authority for forty-two months. It 6
opened its mouth in blasphemies against God, blaspheming his name and his dwelling-place, that is, those who live in heaven. It was allowed 7
to make war on God's people and to conquer them, and it was given authority over every tribe, people, language, and nation. All the in- 8
habitants of the earth whose names have not from the foundation of the world been written in the slain Lamb's book of life, will worship it.
Let everyone who can hear listen. 9
Whoever is destined for captivity 10
will go into captivity; whoever kills with the sword must be killed with the sword. On this fact rest the endurance and fidelity of God's people.

11 Then I saw another animal come
up out of the land. It had two horns
like a lamb, but it spoke like a
12 dragon. It exercises the full authori-
ity of the first animal on its behalf.
It makes the earth and its inhabitants
worship the first animal, whose
13 mortal wound had been healed. It
performs great wonders, even mak-
ing fire come down from heaven to
14 earth before men's eyes. It leads the
inhabitants of the earth astray by
the wonders it is allowed to do on
behalf of the animal, telling the in-
habitants of the earth to erect a
statue to the animal that bears the
mark of the sword-thrust and yet
15 lives. It is also allowed to impart life
to the animal's statue so that the
animal's statue can speak, and to
have all who do not worship the
16 animal's statue killed. And it makes
everyone, high and low, rich and
poor, freemen and slaves, have a
mark stamped on their right hands or
17 on their foreheads, and permits no
one to buy or sell anything unless he
bears the mark, that is, the animal's
name or the number corresponding
18 to its name. There is wisdom hidden
here! Let everyone of intelligence
calculate the animal's number, for it
indicates a certain man; its number
is six hundred and sixty-six.

14 Then in my vision I saw the Lamb
standing on Mount Zion, and with
him 144,000 people who had his
name and his Father's name written
2 on their foreheads. And I heard a
sound from heaven, like the sound of
many waters, and like the sound of
mighty thunders. The sound I heard
was like that of harpists playing on
their harps. They were singing a 3
new song before the throne and the
four animals and the elders, and no
one could learn the song except the
144,000 who had been ransomed
from the earth. They are the men 4
who have not been defiled by rela-
tions with women; they are celi-
bates. It is they who follow the
Lamb wherever he goes. They have
been ransomed from among men as
the first fruits for God and the
Lamb, and they have never been 5
known to utter a lie; they are irre-
proachable.

Then I saw another angel flying in 6
midair, with eternal good news to
announce to the inhabitants of the
earth, to every nation, tribe, lan-
guage, and people. He cried in a 7
loud voice,

"Fear God and give him glory,
for the hour for his judgment has
come. Worship him who made heav-
en and earth and sea and the springs
of water."

A second angel followed, saying, 8
"She is fallen! Mighty Babylon is
fallen, who made all the heathen
drink the wine of the passion of her
immorality!"

A third angel followed them, say- 9
ing in a loud voice,

"Whoever worships the animal
and its statue and lets its mark be
put on his forehead or on his hand
shall drink the wine of God's wrath, 10
poured unmixed into the cup of his
anger, and be tortured with fire and

brimstone before the eyes of the
11 holy angels and the Lamb. The
smoke of their torture will go up
forever and ever, and they will have
no rest night or day—these wor-
shipers of the animal and its statue,
and any who bear the mark of its
12 name." On this fact rests the endur-
ance of God's people, who obey
God's commands and cling to their
faith in Jesus.

13 Then I heard a voice from heaven
say,

"Write: Blessed are the dead who
from this time forth die as Chris-
tians!"

"Yes!" answers the Spirit, "Let
them rest from their toil, for what
they have done will go with them!"

14 Then I saw a white cloud, and
seated on it a being like a man, with
a gold crown on his head and a sharp
sickle in his hand.

15 And another angel came out of the
temple and cried in a loud voice to
him who was seated on the cloud,

"Use your sickle and reap. The
time has come to reap, for the earth's
harvest is ripe."

16 So he who was seated on the
cloud swung his sickle over the
earth, and the earth was reaped.

17 Another angel came out of the
temple in heaven, and he too had a
18 sharp sickle. And another angel
came forth from the altar, who pre-
sided over the fire, and he called in a
loud voice to the one who had the
sharp sickle,

"Use your sharp sickle and gather
the bunches of grapes from the
earth's vine, for the grapes on it are
ripe."

So the angel swung his sickle on 19
the earth and gathered the fruit of
the earth's vine, and flung it into the
great winepress of God's wrath.
The grapes were trodden in the 20
winepress outside the city, and blood
poured out of the winepress in a
stream so deep that for 200 miles it
came up to the horses' bridles.

Then I saw another great, marve- 15:
lous portent in heaven. There were
seven angels with seven plagues
which are to be the last, for with
them the expression of God's wrath
is ended.

And I saw what looked like a sea 2
of glass mixed with fire, and stand-
ing upon the sea of glass those who
had come off victorious from the
animal and its statue and the number
corresponding to its name. They 3
had harps that God had given them,
and they were singing the song of
Moses, the slave of God, and the
song of the Lamb:

"Great and marvelous are your
doings, Lord God Almighty! Up-
right and true are your ways, King
of the Ages! Who will not fear and 4
give glory to your name, Lord? For
you alone are holy. All the heathen
will come and worship before you,
for the justice of your sentences has
now been shown."

Afterward I saw the temple, that 5
is, the tent of the testimony, thrown
open in heaven, and the seven angels 6
with the seven plagues came out of
the temple. They were clothed in

clean, glistening linen and had gold
7 belts around their breasts. Then one
of the four animals gave the seven
angels seven gold bowls full of the
wrath of God who lives forever and
8 ever, and the temple was filled with
smoke from the glory and power of
God, and no one could go into the
temple until the seven plagues of
16 the seven angels were over. Then
I heard a loud voice from the temple
say to the seven angels,

"Go and empty the seven bowls
of God's wrath upon the earth!"

2 So the first angel went and emp-
tied his bowl upon the earth, and
loathsome, painful sores attacked
the men who bore the mark of the
animal and worshiped its statue.

3 The second emptied his bowl upon
the sea, and it turned into blood like
a dead man's, and every live thing in
the sea died.

4 The third emptied his bowl upon
the rivers and the springs of water,
5 and they turned into blood. Then I
heard the angel of the waters say,

"You are just in pronouncing this
sentence, you who are and were, the
6 Holy One; for they shed the blood
of your people and prophets, and
you have given them blood to drink,
as they deserve."

7 And I heard the altar answer,

"Yes, Lord God Almighty! Your
sentences are true and just."

8 The fourth emptied his bowl upon
the sun, and it was allowed to scorch
9 mankind with its heat, and they were
dreadfully scorched, but they reviled
the name of God who had control of
these plagues, and would not repent
and give him glory.

The fifth emptied his bowl upon 10
the animal's throne, and its kingdom
was plunged in darkness, and men
gnawed their tongues in anguish and 11
reviled the God of heaven for their
sufferings and sores, but they would
not repent of what they had done.

The sixth emptied his bowl upon 12
the great river Euphrates, and its
waters dried up to make the way
ready for the kings from the east.
Then I saw three foul spirits like 13
frogs emerge from the mouth of the
dragon and from the mouth of the
animal and from the mouth of
the false prophet. They are demon 14
spirits that perform wonders, and
they go out to the kings all over the
world to muster them for the battle
on the great Day of God the Al-
mighty. (See, I am coming like a 15
thief! Blessed is he who keeps
awake, and keeps hold of his clothes,
so that he will not have to go naked
and be put to shame!) So they mus- 16
tered the kings at the place called in
Hebrew Armageddon.

The seventh emptied his bowl 17
upon the air, and a loud voice came
out of the temple from the throne,
saying,

"It is all over!"

Then there were flashes of light- 18
ning, rumblings and peals of thunder,
and there was a great earthquake;
there has never been such an earth-
quake since man first existed upon
the earth, it was so great. The 19
great city broke into three pieces,

the cities of the heathen fell, and God remembered to give mighty Babylon the cup of the wine of his
20 fierce anger. Every island vanished,
21 the mountains disappeared, huge hailstones of a hundred pounds' weight fell on mankind from heaven, and men reviled God because of the plague of hail, the plague of it was so terrible.

17 Then one of the seven angels with the seven bowls came and spoke to me.

"Come," he said, "I will show you the doom of the great idolatress
2 who is seated on many waters, in whose idolatry the kings of the earth have joined, and with the wine of whose idolatry the inhabitants of the earth have been intoxicated."

3 So he carried me away in a trance to a desert, and I saw a woman seated on a scarlet animal all covered with blasphemous titles; it had seven
4 heads and ten horns. The woman was dressed in purple and scarlet, and glittered with gold, precious stones, and pearls. She had in her hand a gold cup full of accursed things, and the impurities of her im-
5 morality. On her forehead there was written a name that was symbolic: "Mighty Babylon, mother of idolatresses and of earth's abominations."
6 I saw that the woman was drunk with the blood of God's people, and the blood of the witnesses of Jesus. When I saw her I was utterly
7 amazed, but the angel said to me,

"Why are you amazed? I will explain to you what the woman and the animal with seven heads and ten horns that carries her symbolize.
The animal that you saw was, and is 8
no more; it is going to come up out of the abyss, but it is to go to destruction. The inhabitants of the earth, whose names from the foundation of the world have not been written in the book of life, will be amazed when they see that the animal was, and is no more, and yet is to come. Here is a problem for a 9
profound mind! The seven heads are seven hills, on which the woman is seated. They are also seven kings; 10
five have fallen, one is reigning, the other has not yet come, and when he does his stay must be brief. The ani- 11
mal that was, and is no more, is also an eighth king, although it is one of the seven, and it is to go to destruction. The ten horns that you saw are 12
also ten kings, who have not yet begun to reign, but for a single hour they receive authority as kings along with the animal. They have one pur- 13
pose, they give their power and authority to the animal. They will 14
make war upon the Lamb, and the Lamb with his elect, chosen, and faithful followers with him will conquer them, for he is Lord of lords and King of kings.

"The waters that you saw," he 15
said to me, "on which the idolatrous woman was seated, are peoples, multitudes, nations, and languages.
The ten horns that you saw and the 16
animal will hate the idolatrous woman and make her desolate and naked, and eat her flesh and burn her up

17 with fire. For God has put it into
their hearts to carry out his purpose
by having a common purpose and
giving up their authority to the ani-
mal until God's decrees are carried
18 out. And the woman that you saw is
the great city that has dominion over
the kings of the earth."

18 Afterward I saw another angel
come down from heaven. He pos-
sessed great authority and his splen-
2 dor lighted up the earth. He cried
out with a mighty voice,

"She is fallen! Mighty Babylon is
fallen! She has become the haunt of
demons, and a dungeon for every
foul spirit and every unclean and
3 loathsome bird, for after drinking
the wine of the passion of her im-
morality all the heathen have fallen;
the kings of the earth have joined in
her idolatry, and the traders of the
earth have grown rich from her ex-
cessive luxury!"

4 Then I heard another voice from
heaven say,

"Come out of her, my people, so
that you may not share in her sins,
5 and suffer from her plagues. For her
sins are piled up to the sky, and God
6 has remembered her crimes. Pay her
back in her own coin, and give her
double for what she has done. In the
cup she mixed for others, mix her a
7 double draught. The more she has
given herself to pride and luxury the
more you must give her torture and
grief. Because she says to herself, 'I
sit on a throne; I am not a widow, I
8 shall never have any sorrow,' her
plagues will overtake her in one day,
death, grief, and famine, and she will
be burned up with fire; for the Lord
God who has judged her is mighty.
The kings of the earth who have 9
joined in her idolatry and luxury will
weep and lament over her when they
see the smoke from her burning.
They will stand a long way off for 10
fear of her torture and say, 'Alas!
Alas for the great city, for Babylon
the mighty city, for in a single hour
your judgment has overtaken you!'
The merchants of the earth will 11
weep and mourn over her, for no
one will buy their cargoes any more
—cargoes of gold, silver, precious 12
stones, pearls, fine linen, purple,
silk, and scarlet, all kinds of citron
wood, all kinds of objects of ivory
and costly wood, bronze, iron, and
marble, and cinnamon, spices, in- 13
cense, perfume, frankincense, wine,
olive oil, flour, wheat, cattle, sheep,
horses, carriages, slaves—and hu-
man lives! The fruit of your soul's 14
desire is gone, your luxury and
splendor have perished, and people
will never find them again. The 15
dealers in these things, who had
grown rich from their trade with
her, for fear of her torture will stand
a long way off, weeping and mourn-
ing, and say, 'Alas! Alas for the 16
great city that was dressed in fine
linen, purple, and scarlet, and glit-
tered with gold, precious stones, and
pearls, for in a single hour this vast 17
wealth has been laid waste!' All
navigators and all who travel by sea,
sailors and sea-faring men, stood a
long way off and cried out when 18

they saw the smoke from her burning, 'What city was like the great
19 city?' They threw dust on their heads and wept and mourned, crying out, 'Alas! Alas for the great city, where all who had ships on the sea grew rich through her extravagance! For in a single hour she has been laid
20 waste!' Gloat over her, heaven! and all you people of God, apostles, and prophets, for God has avenged you upon her!"

21 Then a mighty angel caught up a stone like a great millstone and threw it into the sea, saying,

"With such violence will Babylon the great city be hurled to destruction and never be seen again!
22 The sound of harpists and musicians, flute-players and trumpeters will never be heard in you again. No craftsman of any kind will ever be found in you again, no sound of the millstone will ever be heard in you
23 again; no light of any lamp will ever shine in you again; no voice of bride or bridegroom will ever be heard in you again. For your merchants were the great men of the earth; by your magic all the heathen have been led
24 astray, and in you was found the blood of prophets, God's people, and all who have been slaughtered on the earth."

19 After that I heard what sounded like the loud shout of a great multitude in heaven saying,

"Praise the Lord! Salvation, glory, and power belong to our God, for his judgments are sound and upright.
2 For he has passed judgment upon the great idolatress who corrupted the earth with her idolatry, and he has avenged the blood of his slaves upon her!"

Then they said again, 3

"Praise the Lord! For smoke will go up from her forever and ever!"

Then the twenty-four elders and 4 the four animals fell down and worshiped God who was seated upon the throne.

"Amen!" they said, "Praise the Lord!"

And there came a voice from the 5 throne, saying,

"Praise our God, all you slaves of his, high and low, who fear him!"

Then I heard what sounded like 6 the shout of a great multitude and the noise of many waters and the sound of mighty thunders, saying,

"Praise the Lord; for the Lord our God, the Almighty, now reigns! Let us be glad and triumphant and 7 give him glory, for the marriage of the Lamb has come, and his bride has made herself ready. She has been 8 permitted to wear clean, glistening linen, for linen represents the upright deeds of God's people."

Then he said to me, 9

"Write: 'Blessed are they who are invited to the marriage supper of the Lamb.' These," he said to me, "are the true words of God."

I fell at his feet to worship him, 10 but he said to me,

"You must not do that. I am only a fellow-slave of yours and of your brothers who have accepted the testimony of Jesus. Worship God! For

the testimony of Jesus is what inspires prophecy."

11 Then I saw heaven thrown open and there appeared a white horse. His rider was called Faithful and True, and he judges and wages war
12 in uprightness. His eyes blazed like fire. There were many diadems on his head, and there was a name written on him which no one knew but
13 himself. The garment he wore was spattered with blood, and his name
14 was the Word of God. The armies of heaven followed him mounted on white horses and clothed in pure
15 white linen. From his mouth came a sharp sword with which he is to strike down the heathen. He will shepherd them with a staff of iron, and will tread the winepress of the fierce anger of God the Almighty.
16 On his clothing and his thigh he has this title written: King of kings and Lord of lords.

17 Then I saw an angel standing on the sun, and shouting in a loud voice to all the birds that fly in midair,

18 "Come! Gather for God's great banquet, and eat the bodies of kings, commanders, and mighty men, of horses and their riders—the bodies of all men, slaves and freemen, high and low."

19 Then I saw the animal and the kings of the earth and their armies gather to make war on him who was mounted upon the horse and on his
20 army. And the animal was captured and with it the false prophet who performed wonders on its behalf by means of which he led astray those who had let the animal's mark be put on them and who worshiped its statue. Both of them were flung alive into the fiery lake of burning brimstone. The rest were killed with the 21
sword that came out of the mouth of him who sat on the horse, and all the birds gorged themselves upon their bodies.

Then I saw an angel come down 20
from heaven with the key of the abyss and a great chain in his hand. He seized the dragon, the ancient 2
serpent, who is the devil and Satan, and bound him for a thousand years, and hurled him into the abyss and 3
he closed it and sealed it over him, to keep him from leading the heathen astray any longer, until the thousand years are over; after that he must be released for a little while.

Then I saw thrones with beings 4
seated on them, who were empowered to act as judges. And I saw the souls of those who had been beheaded on account of the testimony of Jesus and the message of God, who refused to worship the animal and its statue, and would not have its mark put on their foreheads or on their heads. They were restored to life and reigned with the Christ a thousand years. The rest of the 5
dead were not restored to life until the thousand years were over. This 6
is the first resurrection. Blessed and holy is the man who experiences the first resurrection! The second death has no power over them; they will be priests of God and the Christ,

and reign with him for the thousand years.

7 When the thousand years are over, Satan will be released from his
8 prison, and will go out to lead astray the heathen in the four corners of the earth, Gog and Magog, and to muster them for battle, in numbers like
9 the sand of the sea. They came up on the broad plain of the earth and surrounded the encampment of God's people, and the beloved city. Then fire came down from heaven and
10 consumed them, and the devil who led them astray was flung into the fiery, sulphurous lake, where the animal and the false prophet were, there to be tortured day and night forever and ever.

11 Then I saw a great white throne with a being seated on it from whose presence earth and sky fled so far
12 that they could not be found. I saw the dead, high and low, standing before the throne, and books were opened. Then another book was opened; it was the book of life. And the dead were judged by what was written in the books about what they
13 had done. The sea gave up the dead that were in it, and death and the underworld gave up the dead that were in them, and they were all
14 judged by what they had done. Then death and Hades were flung into the fiery lake. This is the second death
15 —the fiery lake. Anyone whose name was not found written in the book of life was flung into the fiery lake.

21 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. And I 2 saw the holy city, a new Jerusalem, come down out of heaven from God, like a bride dressed and ready to meet her husband. I heard a loud 3 voice from the throne say,

"See! God's dwelling is with men, and he will live with them. They will be his people and God himself will be with them, and he will wipe every tear from their eyes. There 4 will be no death any longer, nor any grief or crying or pain. The older order has passed away."

Then he who sat upon the throne 5 said,

"See! I am making everything new! Write this," he said, "for these words are trustworthy and true. It 6 is all over!" he told me, "I am the Alpha and the Omega, the beginning and the end. I will give anyone who is thirsty water without cost from the spring of the water of life. He 7 who is victorious will possess all this, and I will be his God and he will be my son. But the cowardly, 8 unfaithful, and polluted—murderers, immoral people, those who practice magic or idolatry, and all liars will find themselves in the burning lake of fire and brimstone. This is the second death."

Then one of the seven angels who 9 had the seven bowls full of the seven last plagues came and spoke to me.

"Come," he said, "I will show you the bride, the wife of the Lamb."

10 He carried me away in a trance to
a great, high mountain, and showed
me Jerusalem, the holy city, coming
down out of heaven from God, in all
11 the glory of God. It shone with a
radiance like that of some very pre-
cious stone, like jasper, clear as
12 crystal. It had a great, high wall with
twelve gates, and twelve angels at
the gates, which had carved upon
them the names of the twelve tribes
13 of the sons of Israel. There were
three gates on the east, three gates
on the north, three gates on the
south, and three gates on the west.
14 The wall of the city had twelve
foundation stones, and on them
were the twelve names of the
15 twelve apostles of the Lamb. He
who talked with me had a gold
measuring rod, with which to meas-
ure the city and its gates and wall.
16 The city was a square, its length
the same as its breadth. He meas-
ured the city with his rod, and it
was 12,000 furlongs. Its length,
breadth, and height were the same.
17 He measured the wall and it was
about 144 cubits (216 feet), as men
measure, for that was the way the
18 angel measured. The material of the
wall was jasper, but the city was pure
19 gold, as transparent as glass. The
foundation stones of the wall of the
city were ornamented with all kinds
of precious stones. The first founda-
tion stone was jasper, the second
sapphire, the third chalcedony, the
20 fourth emerald, the fifth sardonyx,
the sixth sardius, the seventh chryso-
lite, the eighth beryl, the ninth topaz,
the tenth chrysoprase, the eleventh
jacinth, the twelfth amethyst. The 21
twelve gates were twelve pearls;
each gate made of a single pearl. The
principal street of the city was pure
gold, as transparent as glass. I saw 22
no temple in it, for the Lord God the
Almighty and the Lamb are its tem-
ple. The city does not need the sun 23
nor the moon to shine in it, for the
glory of God lighted it, and the
Lamb is its lamp. The heathen will 24
walk by its light. The kings of the 25
earth will bring their splendor to it.
Its gates will never be shut by day—
for there will be no night there—and 26
they will bring the splendor and the
wealth of the heathen into it. Noth- 27
ing unclean will ever enter it, nor
anyone who indulges in abominable
practices and falsehoods, but only
those who are written in the Lamb's
book of life. Then he showed me a 22
river of living water, clear as crystal,
which issued from the throne of God
and of the Lamb, and ran through 2
the middle of the principal street of
the city. On both sides of the river
grew the tree of life. It bore twelve
kinds of fruit, yielding a different
kind each month, and the leaves of
the tree were a cure for the heathen.
There will no longer be anything 3
that is accursed. The throne of God
and of the Lamb will be in the city,
and his slaves will worship him; they 4
will see his face, and his name will
be on their foreheads. There will no 5
longer be any night and they will
have no need of lamplight or sun-
light, for the Lord God will shine

on them, and they will reign forever and ever.

6 "These words are trustworthy and true," he said to me; "For the Lord, the God of the spirits of the prophets, sent his angel to show his slaves what must happen very soon.
7 See! I am coming very soon! Blessed is he who heeds the words of prophecy that are in this book."

8 It was I, John, who heard and saw these things. When I heard and saw them, I fell at the feet of the angel who showed them to me, to
9 worship him. But he said to me,

"You must not do that. I am only a fellow-slave of yours and of your brothers the prophets and the men who heed the words of this book. Worship God!

10 "Do not seal up the words of prophecy that are in this book," he said to me, "for the time of their ful-
11 filment is very near. Let the evil-doer still do evil, let the base man still be base, let the upright man still be upright, and the man who is holy still be holy.

12 "See! I am coming very soon, bringing with me my rewards, to repay everyone for what he has done.
13 I am the Alpha and the Omega, the first and the last, the beginning and
14 the end. Blessed are those who wash their robes, so as to have the right to approach the tree of life and to enter the gates of the city. The dogs, those 15
who practice magic or immorality, murderers, idolaters, and anyone who loves falsehood or tells lies will be shut out of it.

"I, Jesus, sent my angel to give 16
you this testimony for the churches. I am of the line and family of David, I am the bright morning star."

"Come," say the Spirit and the 17
bride. Let everyone who hears this say,

"Come!"

Let everyone who is thirsty come. Let anyone who wants it come and take without cost living water.

I warn everyone who hears the 18
message of prophecy in this book read, that if anyone adds anything to it, God will inflict upon him the plagues that are described in this book; and if anyone removes from 19
this book any of the prophetic messages it contains, God will remove from him his share in the tree of life and the holy city which are described in this book.

He who testifies to all this says, 20

"It is true! I am coming very soon!"

Amen! Come, Lord Jesus!

The blessing of the Lord Jesus 21
Christ be with his people.

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